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VOL. XXXI. MILWAUKEE, WIS.—OCTOBER 1, 1904. No. 22

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Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
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New York has lost one of her ablest choirmasters through the appointment of Mr. Mallinson Randall to the position of Director of Music at the Hill School, Pottstown, Pa.

Mr. Randall has been organist and choirmaster of St. Andrew's Church (the Rev. George R. Van De Water, D.D., rector), for the past sixteen years, and his leave-taking will be felt not only by the parish he has served so long and so faithfully, but also by the community at large.

He has been actively identified with choral affairs in New York ever since he took charge of St. Andrew's Choir, and notwithstanding the fact that his new position will afford him increased opportunities and advantages, his departure will be sincerely regretted.

In connection with this we would point to the steady rise and progress of what is commonly called "school music" in this country.

A few years ago music received scant attention in our institutions of learning. In the more prominent schools for boys, voice training has until quite recently been entirely neglected, and the little musical training that has existed, has been represented by piano lessons given to a few pupils by teachers employed from outside the schools.

Now many of the larger schools have not only regular courses in vocal and instrumental music, but also beautiful chapels, fine organs, and trained choirs.

Indeed the advance made in this direction by *sectarian schools* is so considerable that there is cause for wonder that our *Church institutions* do not make greater efforts to keep pace with it.

A certain amount of sound musical training during boyhood and early manhood may be considered an indispensable part of a well ordered education. That leading schools are taking this view is in keeping with general educational progress.

But when we come to consider the importance of musical training in our own Church Schools, the field broadens enormously. As far as ecclesiastical music is concerned, the sectarians are to a certain extent hampered by the character of their chapel services. They follow no ancient and inherited ritual, and lack opportunities for developing a taste for the highest forms of Church composition.

Young men who find their way to our theological seminaries from schools outside the Church have the most extraordinary "ideas" on the subject of Church Music, and this is also true of those who enter from our own schools where music has been neglected.

A few of our institutions (notably St. Paul's School, Concord), are giving due attention to this subject, but when we take into account the large number of our schools, and the small number where music occupies a position of even moderate prominence, the showing is not particularly encouraging.

We cite the following testimony of a distinguished authority given in answer to the question why the English clergy hold so high a place in the world of ecclesiastical music as compared with their American brethren. It shows clearly the influence of school training in England, and its bearing upon the topic under consideration is apparent.

"Besides our Cathedral Choir Schools, every large, upper grade school in England forms its choir out of its own members, as Harrow, Rugby, Wellington, Bradfield, Radley, Uppingham, and many more I could mention. Of course our clergy are, as a rule, men whose boyhood has been spent in such schools as these, and if in youth they had quick ears and musical tastes they felt an unconscious perception or intuition of how vocal parts ought to lie. They heard and followed parts practiced over separately, and then they got the general effect, so that by the time an anthem or service was learned they knew a good deal about its whole structure, though they could not have explained it theoretically at the time. Theory of music followed, more or less, if they had the time or the inclination for it.

Were you to make an analysis of our English clerical composers, great and small, I imagine you would find among them a very large percentage of former choir boys.

Even among non-clerical composers the art of vocal part-writing comes out prominently in their works, e.g., Sir John Stainer and Sir Arthur Sullivan, both choristers in St. Paul's Cathedral, their vocal writing is always singable, even where as mere music it may be occasionally weak. Contrast Beethoven and Haydn in this matter, the greater musicians and non-choristers, so cruel to their voices, while the lesser composers and whilom choristers are so careful of them.

It is *par excellence* vocal music which emanates from clerical composers, and I fancy what I have said in part accounts for there being composers among the clergy.

All this emphasizes the importance of musical training early in life, and more particularly the need of sound *vocal instruction*.

If the value of such training is felt in a general way by sectarian schools, it ought to be felt in a very special way by our Church institutions.

If we cannot point to such choirs as those at Eton and Winchester, and to such composers as Dykes and Ouseley, it is not because they represent impossibilities. The fault is not in our "stars," but in ourselves.

And we might add that as far as practical results are concerned, reform in our academical choirs should take place first of all in our *seminaries*. At present there is not a single theological school in the entire country where a high grade choir of boys and men can be found!

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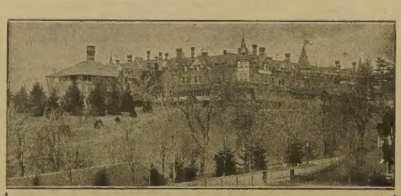

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Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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[SUBSCRIBERS EXPECTING TO ATTEND GENERAL CONVENTION may have their copies of THE LIVING CHURCH delivered to them there during the session, by sending prompt notice to the publication office. The paper may be addressed to the Convention Hall (House of Bishops or House of Deputies) or to a lodging address as may be preferred. Any who may desire to have copies sent both to their home address and to Boston may remit 5 cents for each copy so desired, and due entry will be made. Arrangements have been made for full reports of the sessions.

Persons travelling may frequently be glad to obtain THE LIVING CHURCH at principal news stands in the Eastern Cities, where it may generally be found on sale.]

AD CLERUM.

"'Et pavit eos in innocentia cordis sui.' Cordis dicit, quia sunt quidam, qui habent innocentiam operis, et oris; sed tamen non habent innocentiam cordis, qui, scilicet dimittunt peccatum, non quia nolint; sed quia non audent propter infamia, aut aliam poenam: vel forte quia non possunt facere, quod volunt: Nec propter hoc sunt innocentes: 'Manus in manu non erit innocens malus.' Item non pascit in innocentia cordis, qui de praedicatione sua in corde suo inaniter gloriatur, vel laudem, vel emolumentum aliquod temporale quaerit. 'Non sumus sicut plurimi adulterantes verbum Dei, sed ex sinceritate.' Ecce innocentia cordis."—*Hugo de St. Charo, in Ps.* 78.

"GOOD and bad loves," says St. Augustine, "make good and bad lives." And so, next Sunday, as five Sundays ago, the Church gives us "the Great Commandment" of love to God and man, this time from the lips of our Lord Himself.

The Collect bears witness that there is another love, to which "the temptations of the world, the flesh, and the devil" make their appeal.

The two loves, the good and the bad, the higher and the lower, differ in their *objects*, God or self, and in their *nature*.

The lower or false love is based on the sense of attraction, on the desire to *get* and to *enjoy*.

The higher, or true love is based on the sense of duty (what is *due*, what we *owe* to our Lord), on the *will* to *give*, to be a cause of joy to God in response to His Love, to communicate to others of that which we have and are.

In the Gospel our Lord presents Himself as revealing the nature of God, who is Love, and the nature of man, perfected through love. "What think ye of Christ?" He is David's son and David's Lord.

"The Grace of God" "is given us by Jesus Christ." In the Collect we ask that that Grace may purify our "hearts and minds" from all that is foreign to love. In the Epistle we see that Grace enriching and confirming us in love that we may be "blameless" when He appears.

Are we *loving* others because we *believe* in Christ?

†

WE MAY glean knowledge by reading, but the chaff must be separated from the wheat by thinking.—*The Western Catholic.*

GLADLY and sincerely do we extend greetings to the Brotherhood of St. Andrew, which is now holding its annual Convention in the city of Philadelphia. Never was there a greater need than now for the services of consecrated laymen in the Church. Indeed, service is the keynote to the welfare of the Church. It is expected that intelligent service may be predicated of the priestly and missionary ministrations of the clergy, but it is equally right that we should look for it from the laity. From apathy to service, and from service to intelligent service, is the line of progression that must be reached by the laity of the Church, if not as a whole, at least in such large part, that in every parish and mission throughout the land, there will be a nucleus of laymen who have advanced to the higher of these spiritual conditions.

The command to go into all the world and preach the Gospel does indeed apply primarily to the authorized ministry. Beyond that application, however, it applies to the Church as a whole. If it is the preëminent duty of the clergy to preach the Gospel, it is the preëminent duty of the laity to live the Gospel. Now the Gospel is totally incompatible with a life of selfishness. The pillar saints of olden times may possibly have saved their own souls; one would not wish to question the salvation of men who honestly tried, as they did, to do what seemed to them right and according to the will of God. But it must be admitted that not without a stretch of the imagination too great to be reasonable, can we conceive of pillar saints saving the souls of other men. Theirs was the lowest form of sanctity, if sanctity they possessed. Higher, far higher, is a life not less devoted to communion with Almighty God, but, beyond that, devoted also, and as a consequence, to service for the welfare of one's fellow men. Highest of all is intelligent service, such as not only acts in the interest of the common weal, of God, His Church, and all mankind, but acts thus in an intelligent manner. Not service alone, but intelligent service on the part of the laity of the Church, may result in the right solution of the Church's problems.

Churchmen have learned to look to the Brotherhood of St. Andrew as to the flower of the Church's laity. If we expect more from them than we expect from other laymen, it is because of the high ideals that these have deliberately and voluntarily set before themselves. No doubt there has sometimes been failure to attain these high ideals; no doubt the Brotherhood, founded as a means for extending the Kingdom of God, has sometimes degenerated into a social club or a secular debating society. It remains true, notwithstanding, that the ideal of the Brotherhood has lifted up a large mass of our laymen, from the Atlantic to the Pacific coast, to that degree that they seek, with however many failings, to attain to, or at least to approach, ideals vastly beyond those which were ordinarily set before our fathers as the place of the laity in the Church.

Greetings to the Convention! May its members act wisely and well! May they succeed in lifting up those who take part in the high work in which there they are engaged, to spiritual levels far beyond those with which they began.

So shall the work of the Philadelphia convention be blessed for God and His Church, and be a spiritual power within the borders of the Church in the United States.

WE shall also be greatly interested in the deliberations of the International Peace Congress, which meets at Boston from October 3d to 7th inclusive. This world-wide gathering, which will now, for the second time, hold its sessions in America, is one whose ideals are of the greatest importance to the civilized world. Never could there be a more opportune time to show mankind the horrors of war and the blessings of peace, than when on the one hand the two great powers of the nearer and the farther East respectively are engaged in mortal combat that would seem to have for its end the ruin of both of them, and when on the other hand, industrial warfare and class alienation has reached a point which calls for the careful and solicitous consideration of the best minds of the world. We are a long way yet from universal peace.

It is a tremendous task which the delegates from many Peace organizations throughout the world, coming to the International Congress at Boston, have before them. War cannot, probably, be completely banished from human conditions until the happy day when shall come the reign of righteousness as well as peace. The two must go together. Unrighteous administration, whether of nations or of corporations, of trusts or of labor unions, is and must always be the enemy of peace. Righteousness is the only sure foundation for the peace of nations or for social peace within nations.

Yet wars having as their cause honest differences between Christian nations, present an anomaly that ought certainly to be within the range of correction. These are becoming rarer as every decade goes by; yet the lapses from the higher ideal of judicial solutions of national disputes, which we see from time to time in the relations between nations, suggest to us how important it is that international gatherings such as these, uniting in common deliberations the best thought of the different nations and races, should be encouraged.

That President Roosevelt has promised to take steps inviting the nations to a second Hague Conference, as the result of the recent Inter-parliamentary gathering at St. Louis, brings these Boston sessions at a most opportune time. In spite of the wars and rumors of wars of to-day, the outlook for the world's peace in general was never better than at this juncture.

Our greetings go to this International Peace Congress. It is a pleasure to know that a distinguished Churchman, Mr. Robert Treat Paine, of Boston, will be the presiding officer of so dignified a body. That two English Bishops are among those who will take part in these deliberations shows that the Church of England, as certainly the Church at home, is alive to the necessity of fixing the world's peace upon surer foundations.

PROBLEMS IN MARRIAGE AND DIVORCE.

SEVERAL correspondents have sent us clippings from various secular papers of New York in which the details are related of the re-marriage by a Roman priest, of a woman who had been divorced a few months earlier. According to the reports as printed, the case involved, as the first marriage, an unbaptized man and a woman who "has been an Episcopalian." The wife sued for and obtained a divorce—on what ground does not appear. Somewhat later the divorced wife was married to a Roman Catholic man, by a Roman Catholic priest, on the dispensation of a Roman Catholic Archbishop, after the case had been presented and carefully considered by the latter. The grounds upon which the dispensation was issued, as stated in the *Times,* quoting an unnamed "priest in position to know," are these:

"The Church says that baptized Christians may not marry unbaptized persons without dispensation. Mr. C—— (the husband in the first alliance) was unbaptized; therefore no marriage existed between Mr. and Mrs. C—— in the eyes of the Church."

Our correspondents ask that we will say how far this re-marriage is defensible, and what would be the position of Anglican theologians as to a like case.

This position, we reply, is quite in accordance with Roman canon law. The marriage of a baptized with an unbaptized person without previous dispensation is treated as invalid. Thus Addis says (*Cath. Dict. and Encyc.*): "Difference of religion (*"disparitas cultus"*) makes the marriage of a baptized and unbaptized person null." Consequently it is quite true (from the Roman standpoint) as stated by the *Sun:* "This does not mean that the Roman Catholic Church recognized Mrs. C——'s divorce, but that it looked upon her as a person never married." The Roman authorities acted in accordance with their law. The woman, who had "been an Episcopalian" but who evidently had been converted to Roman Catholicism on discovery of this adaptability of Roman canon law to fit her case, was quite content to profit by a finding that her former "marriage" was but an adulterous alliance and her children illegitimate. On that charming assumption—whether with or without contrition and penance for her gross sin does not appear—she was ready to wed again as a person who never had been married.

Such is the Roman law. But is it Catholic law, and so binding upon us? We do not find that it is.

Addis himself, the Roman authority already quoted, shows as much, when he adds to the foregoing statement:

"In the early Church, such unions, though often prohibited, were not regarded as invalid, and nearly all theologians, according to Chardon, are agreed that custom only has made the impediment a diriment one."

In other words, a condition which the Church once recognized as a valid marriage, is to-day held by the Roman Church to be so devoid of the character of a marriage, as not to be worth considering.

But the marriage of a baptized with an unbaptized person has in all ages of the Church been a perplexity to her theologians. The Church has always and everywhere discouraged

such marriages. Mortimer considers the subject at some length and concludes: "Such marriages—even with dispensation—cannot be sacramental, yet they are not invalid, although unlawful" (*Cath. Faith and Practice,* ii. 40). So also Hall: "Unbaptized persons can enter the marriage union so far as it is a union; but their union does not become sacramental until both parties have been baptized" (*Doct. of the Church,* p. 129). Elmendorf holds that "Disparity of Religion" "can be no impediment to a valid civil contract sanctioned by the laws of the state," but "Matrimony with such a person is not the sacrament of Holy Matrimony." Percival, however, holds to the Roman position, for he rules: "The cohabitation of a baptized person with one unbaptized (unless the necessary dispensation has been obtained) is never matrimony, not even natural matrimony, but mere concubinage, and so far as the law of God is concerned, both parties are free to marry any other they please." (*Digest of Theology,* p. 160).

We must then conclude:

(1) The marriage of a baptized with an unbaptized person is certainly not Holy Matrimony. It is not a sacramental relation. It is one that is unlawful for the children of the Church. But

(2) We cannot maintain that it is invalid. We cannot admit the right of the baptized party to such a marriage—the Church has nothing to do with the unbaptized party—to repudiate it and to seek a new alliance as though no valid marriage had been contracted.

The inquiry is important, for both our present and our proposed canon of Marriage and Divorce recognize ancient canon law in allowing that marriages may be set aside as invalid for causes arising before marriage, without specifying those causes; but we cannot hold, with the Roman law, that lack of Baptism is such a cause sufficient to render a marriage null and void.

Another difficulty with respect to the same perplexing subject, and in this instance coming more directly to us in connection with our pending legislation on the subject of Marriage and Divorce, is that raised by our correspondent, the Rev. Arthur R. Price, in this issue; and others have, not strangely, felt the same difficulty. Mr. Price states it thus:

"The common sense of the ordinary man cannot see why the effect of the illicit act done after marriage should not be the same as when committed before marriage."

We reply, the "illicit act . . . committed before marriage" does not necessarily render a marriage null; but it may be an element in establishing pre-marital fraud, and marriage contracted with fraud may be set aside as null.

There are a number of causes which, existing before marriage, are universally recognized as sufficient either, in some cases (as in affinity) absolutely to nullify any pretended marriage, or in others (as fraud) to render a marriage voidable. Both our present canon and also the proposed legislation recognize this fact by allowing that "causes arising before marriage" may, in specific cases, be sufficient to invalidate or to render voidable a marriage. Very wisely, these "causes" are not specified in detail in the canon. It would turn the latter into a book of casuistry if they were. The general term is sufficient to admit of the separate consideration on its merits of each case in which disqualifying "causes arising before marriage" are alleged.

It is unfortunate that in common parlance and in modern legal terminology, civil decrees setting aside such marriages as null and void are termed divorces, equally with decrees purporting to set aside marriages that were validly contracted. The Church never can consent to this abuse of language. She frankly admits that there are a number of "causes arising before marriage" that are sufficient to justify setting the marriage aside. She is quite ready to recognize the decrees of courts thus nullifying marriages that were in fact invalid. She refuses to term those decrees divorces. But since the civil law does describe them by that term, she is obliged, in her own canon law, to recognize *divorces* (in spite of the misnomer for which she is not responsible) for "causes arising before marriage" as sometimes sufficient to release parties from their marriage vows.

This, however, is wholly apart from any considerations popularly alleged as justifying divorce for causes not impugning the validity of the original marriage bond.

With respect to the objections of the Ven. Archdeacon Walton, also found in the Correspondence columns of this issue, we would reply: (1) that if we are to "learn a lesson from the Roman Church" in this particular, it would certainly be in the direction of prohibiting the marriage of all divorced persons; (2) that the ideals of the Church ought not to be lowered to the level of the average of public opinion; (3) that the question of discipline of persons uncanonically married is wholly distinct from that of defining what marriages may be solemnized by our clergy; and (4) that in respect to the exegesis of the contested text, whatever value might literally be given to its words, its right interpretation cannot be in contradiction to other passages of Holy Scripture. We may grant that the interpretation of this one text is obscure, though writer after writer in The Living Church and elsewhere has shown that at least the probable interpretation is one that does not permit re-marriage after divorce in any event. The fact would still remain that every other passage in the New Testament relating to marriage and divorce is perfectly clear. Indeed the doctrine of the Inspiration of Holy Scripture and the force of the 20th Article of Religion as well, compel us to maintain that one passage of Holy Scripture may not be interpreted in contradiction to another passage. The obscure must be tested by the plain, and not the plain language distorted by reason of any passage that may be considered obscure. All the New Testament passages on the subject of divorce must be regarded as expressing the Divine mind; and, so far as one part is concerned, the language of St. Paul is precisely as final in ultimate authority as that of our Lord. The written word in both cases is inspired by the Holy Ghost. Therefore, we must assume that one passage in the New Testament (all belonging to the final expression of God's will) agrees with every other in essential principle. When the 20th Article of Religion says that the Church may not "expound one place of Scripture, that it be repugnant to another," it merely formulates an axiomatic principle for all who believe that the Bible is the Word of God.

To apply all this: We have in the New Testament several passages bearing on the effect of divorce. All of these passages except one, unmistakably forbid the re-marriage of those divorced from valid Christian marriages. The exception in case of unbelieving partners is one that need not here be considered, since that has reference to non-Christian and non-sacramental marriages alone. One passage alone is difficult, and variously interpreted. The plain passages must therefore not be contradicted by our interpretation (in this case disputable) of the obscure one.

We do not deny that there are many perplexities attending the solution of this mooted subject of Church discipline in connection with Holy Matrimony. We cannot feel, however, that it is safe, either for her own protection as the authorized expounder of Holy Writ, or as a conservator of public morals, especially for her own children, for the Church in this country to continue to permit as she does now, the re-marriage of persons divorced for one single cause alone.

Surely from a broad point of view, the burden of proof should rest on those who would have the law of this American Church differ in this one respect from that of every other portion of the Anglican Communion and indeed of the entire Western Church. That this is a case where the vast majority, comprising Romans and Anglicans alike, is right, and that the American minority has been wrong, is our own belief.

WE BEG to draw special attention to the consideration of the subject of "A Permanent Presiding Bishopric," presented by Mr. William A. Robinson, a distinguished lay deputy from Kentucky, in the Correspondence columns of this issue.

We are in large sympathy with what Mr. Robinson has written. With him, we feel that the proposed amendment to the Constitution, according to which, if it be finally enacted at the approaching General Convention, the Presiding Bishop will hereafter be elected for a term of only three years, is in every way unsatisfactory. It is undignified, it is wholly contrary to Catholic precedent, it introduces an element of continued change in the executive administration of the Church, and it seems to have no corresponding advantages to offset these defects.

Mr. Robinson proposes that in lieu of this provision the Presiding Bishop shall be chosen from among the Bishops of the Church, and after such election, "he shall relinquish his former jurisdiction." From that time he shall be an extra-

diocesan Bishop, charged only with the duties of Presiding Bishop of the Church, with salary paid by the Church at large, and holding the office until he shall reach seventy years of age, when he shall be retired with full stipend continuing. Provision is made for vacating the appointment before the age limit shall be reached only in cases where the Presiding Bishop may either resign or become disqualified.

While recognizing the desirability for provision of a permanent tenure for the Presiding Bishop, however, we are not prepared quite to endorse the arrangement by which Mr. Robinson hopes to effect this result. The only precedent for an extra-diocesan Bishop as executive of a great Church which we can recall in all history is that of the Roman Papacy. Now, we trust THE LIVING CHURCH never will be afflicted with the narrowness of objecting to any proposed arrangement, simply in order to differentiate this Church from Rome. There are things in the Roman system that are admirable, and we are ready always to follow Roman precedent when in fact it would seem as though the precedent is wise. In this particular, we believe that the anomaly of the extra-diocesan papacy is in considerable part responsible for the abuses which have crept into the papal system. We should not wish to try the experiment anew in this country. So long as the Pope continued to perform his episcopal duties as Bishop of Rome, the probability of serious usurpation of the rights of other Bishops was never very great. It was only after he had become an extra-diocesan executive that the more serious abuses developed.

The charge upon the Church at large for the support of the Presiding Bishop by the proposed arrangement would also be very considerable, since obviously his salary should at least equal that of any diocesan within the Church; though we mention that simply that it be borne in mind, and not as constituting an objection to the plan. The Church ought to pay for the services of those whom she places in authority.

In our judgment, the improvement which Mr. Robinson desires to see accomplished might be effected in a safer and also in a more economical manner by utilizing his suggestion that the Presiding Bishop shall serve until he reaches the age of 70 years (subject to resignation or removal), and providing further that: "Should the Presiding Bishop thus elected signify, upon acceptance of such election or at any time subsequent while he shall continue to exercise the office of Presiding Bishop of the Church, a desire that a Bishop Coadjutor should be elected for work in his Diocese, it shall be lawful for the said Diocese to enter upon the election of a Bishop Coadjutor, the Bishop having first delegated the duties of such Bishop Coadjutor to be elected." We should provide by canon that an amount sufficient to defray the salary of one Bishop should be paid by the Church at large to the Diocese in question, thus relieving the Diocese from the burden of additional expense, and the Presiding Bishop from such degree of the burden of diocesan work as he might wish to relinquish. He would, however, continue to serve as a diocesan Bishop among Bishops, and would not seem to have been raised to a higher order in the Church's hierarchy.

Pending the adoption of this new amendment, however, we believe it would be wise to enact the constitutional amendment which passed its first reading three years ago and which provides for the election of a Presiding Bishop for three years. This we suggest, because the element of an elective executive in place of one chosen by the accident of seniority is, in our judgment, one that may well be grasped, as being the basis for this further amendment. We regret that the Diocese of Missouri should at its recent Convention have adopted resolutions protesting against the ratification of this constitutional amendment, on the ground that it might tend to relieve their own Diocesan of his present honorable position as Presiding Bishop of the Church. This action most unfortunately makes a personal issue out of the serious matter of strengthening our organization. Three years ago the Diocese of Missouri, by its deputies in General Convention, voted in favor of this amendment, the Bishop of Rhode Island then being Presiding Bishop. To favor such action at that time and to condemn it on personal grounds now, seems seriously to reflect upon the late Bishop of Rhode Island, who was then Presiding Bishop of the Church. It would be our own desire that the present Presiding Bishop should also become the first elective Presiding Bishop of the Church after the new system should come into effect. We should not wish the senior Bishop invariably or generally to occupy that position. We much regret, however, that the element of personality should have been introduced at all. Few men can be expected to become senior in the long list of Bishops of the American Church with so few physical infirmities upon them as have fallen to the lot of Bishop Tuttle. It is right that we should bear in mind the probability that the senior Bishop will almost invariably be one upon whom the infirmities of age have at least commenced to tell seriously. It is to avoid the anomaly of adding very materially to the duties of one who ought rather to be permitted a release as far as possible from serious cares, that the elective system is proposed.

WE FIND in *The Southern Churchman* of September 17th the following paragraph, which escaped our notice in time to mention it in our issue of last week:

"Our attention has been called to the fact that our valued contemporary and friend, THE LIVING CHURCH, seems to imply that *The Southern Churchman* has expressed approval of its nomination of the Rev. Dr. Hutchins for president of the House of Deputies. This is a mistake. *The Southern Churchman* has neither expressed nor implied such approval."

The supposition of our Virginia friend is a mistaken one. The reference to the matter which appeared in THE LIVING CHURCH (September 3) was as follows:

"And lastly, as our contemporary [here referring to *The Church Standard* of Philadelphia] sees fit to refer to Dr. Hutchins as 'the first man who has ever been proposed by a party newspaper for the suffrages of the Deputies to the General Convention,' it seems to make timely the observation that THE WEST VIRGINIA CORRESPONDENT of *The Southern Churchman* very kindly alluded in last week's issue of that excellent periodical to our own suggestion in the following language" [quotation followed].

It is true that the next sentence under the quotation began: "We suspect that the public in general will feel that where *The Southern Churchman* and THE LIVING CHURCH are in agreement," etc.; but since this followed immediately after the sentence showing from what department of *The Southern Churchman* the quotation had been made, it was of course impossible that any one reading our own words should have been misled; while also a publication is rightly cited as authority for any statement appearing in its general news columns.

Our good friend has fallen into the easy mistake of taking information at second hand, not verifying the fact. *The Church Standard* made in one issue the statement that THE LIVING CHURCH had thus quoted *The Southern Churchman*, ignoring the fact that the quotation was correctly stated to be from "the West Virginia correspondent" of that paper; and in the next issue *The Church Standard* accused THE LIVING CHURCH of misrepresentation in thus quoting *The Southern Churchman* when the matter quoted was not an editorial utterance but had appeared in its news columns. As our own words had distinctly stated the latter fact, though *The Church Standard* continued to overlook it, it was evident that we had made no misstatement; but for good reasons, which perhaps *The Southern Churchman* will appreciate, we judged it better not to attempt to set our Philadelphia contemporary right. Taking the statement of the *Church Standard* with reference to what had appeared in THE LIVING CHURCH, instead of verifying it, has led our always esteemed contemporary in Richmond to fall into this mistake.

We value *The Southern Churchman* too highly ever to misrepresent it, or to quote it in such way as intentionally to cause it any embarrassment. We think it will now appear that in this instance THE LIVING CHURCH was not at fault.

SHOULD Dr. Lloyd be able to accept his election as Bishop of Kentucky, as we sincerely trust he may, the result will be a missionary regime in that Diocese such as will speedily make the wilderness blossom as a rose.

One who remembers the history of the Church within the past generation or two may well rub his eyes at the progress thus shown in the Diocese of Kentucky. There was a time when almost no Churchman within the Diocese was other than an extreme party man, the vast majority being pronounced Low Churchmen. Bishop Dudley was elected as the result of one of the most distinctively partisan contests in the history of the American Church; though the fact that neither party was strong enough to defeat the other, led to the election of one who was in no sense a partisan himself, and to whose good offices are largely due the present unity and concord of that Diocese.

In the slight degree in which party names may be used at all in speaking of so harmonious and unpartisan a contest as that just completed, it would probably be said that Dr. Manning

was the candidate of the High Churchmen and Dr. Lloyd of Low Churchmen. The changed attitude of Churchmen toward each other could not better be illustrated than by the incidents of this election in this old bulwark of Low Churchmanship. Neither candidate could possibly be objectionable to those who preferred the other. The lay vote was equally divided on the first ballot between the two priests, and that although Dr. Manning, the High Churchman, was not born in the South, as was Dr. Lloyd, and may conceivably therefore have been thought by some to be perhaps less homogeneous to Kentucky than is Dr. Lloyd, the Virginian. On the other hand, we venture to say that there is no High Churchman in the country who will not feel a gratification at the advancement of Dr. Lloyd to the episcopate. Certainly, though The Living Church is not commonly recognized as an exponent of Low Churchmanship, there can be no more sincere congratulations tendered Dr. Lloyd than those which have gone from our own office.

We are confident that the administration of Dr. Lloyd as Bishop of Kentucky will be one that will redound to the good of the entire Church, both in that Diocese and elsewhere.

MODERN Christianity has in many things strayed far from the peaceful methods of the Apostles, but in none has it strayed further than in our present use of Bishops. A sympathetic onlooker cannot but feel the same sort of pity for most Bishops that he would feel for high-bred horses expected to keep in racing trim, yet overburdened with draught-work that could better be done by army mules. There seems to have been a time when there was only one parish church in each city and its surrounding villages. This church had various chapels scattered at convenient places through city and country, much as Trinity Church has chapels scattered through New York; but they were not separate churches, but chapels, their offerings supporting, and their expenses met out of, the one parish treasury; their chancels filled by the various curates of the parish, their people not divided by parochialism, but fellow-parishioners of the same parish, personally known to and loyally seconding their rector. There were many curates, but only one rector; the parish and the diocese were one and the same thing, and the rector was the Bishop.

We have made our parishes smaller and our diocese the size of half an ancient empire, separated our parish finances from each other and our diocesan from all, given our Bishops ten men's work, and a charge so great that some of them cannot even know personally all the clergy under them, much less the people; and then we stand aghast at the problems we have created. Fortunately for us, a gradual return to apostolic conditions is possible. Our laws permit us, as fast as finances allow, to divide our dioceses, giving each Bishop a smaller territory; and the system of cathedrals is gradually centralizing the work in each city while decentralizing it as regards the country at large.

It may be that in changed form but with all the essentials present, we shall at last regain the apostolic condition after all.

Z.

CAN the United States so far depart from her traditional policy as to join the Powers of Europe in the demand upon the Turk for justice to Armenians, as, according to our Armenian correspondent, she will now be asked to do?

The question must, of course, be answered by our Government rather than by ourselves; but perplexing though that question is, we can state one more perplexing still: Can the United States refuse to do so?

The world has grown too small for us to say that these and not those are our brethren. The hearts of Christian people have, slowly, it is true, grown too large to say that those only are our brethren who are near to us geographically.

The responsibility which rests upon all Christendom, which can put an end to persecution and outrage upon the remnant of the Armenians and does not, is a serious one. Can Americans hold that they only are not their brothers' keepers?

ANSWERS TO CORRESPONDENTS.

G. A. J.—We have no information in regard to the report. It is very improbable.

Bishop Johnson, formerly of Calcutta, tells the English and American residents of India that whether they like it or not they are really representing Christianity to the people. "In fact," says he, "they are like the pictures in the lesson book which illustrate the letter press."

OUTRAGE PERPETRATED IN WESTMINSTER ABBEY

Giant Firecrackers Exploded During a Service

"VENGEANCE FOR THE DEATH OF KENSIT" THE MOTIVE

Bishop of Burnley to be Translated to Southwell

DISCUSSION CONCERNING BISHOP SEABURY.

The Living Church News Bureau,
London, September 13, 1904.

THE Collegiate Church of St. Peter, Westminster (the "Abbey"), was the scene last Sunday morning of a daring outrage and sacrilege, committed apparently by some one directly associated with Kensitite Protestantism. Matins and Litany had just been concluded, and the Sub-Dean (Canon Duckworth) was commencing the Office of the Holy Communion—in fact, had only repeated two or three sentences of the Lord's Prayer—when a series of explosions resounded through the church. The detonations proceeded from the north transept, and, thrown back upon the air by the peculiar acoustic properties of the "Abbey," sounded, it is said, as if a great fusillade was being poured into the building. The congregation became greatly excited, but behaved on the whole remarkably well, though a few persons seated in the neighborhood of the explosions jumped over their seats and made their way to another part of the church. Upon recovering from his astonishment, the Sub-Dean told the congregation to go out quietly through the nave, so as to avoid any confusion, and then proceeded with the service. The text of the sermon preached by the Rev. R. Meddings, of Grimsby, who was discoursing on behalf of the St. Andrew's Waterside Church Mission, was "Peace, be still."

It was subsequently discovered that two large "crackers," or fireworks, had been placed on a ledge of the monument to the Duke of Newcastle (the first Duke), close to the north entrance, probably during the singing of the hymn preceding the Eucharistic service, for the striking of a match for igniting the fuses would not then have been heard. The remains of the fireworks were found in a piece of cardboard, attached to which was a string and a fragment of paper bearing some words. Unfortunately the whole of the writing could not be made out, the paper having been saturated by water which the officials threw over the "crackers" immediately after the explosions. However, certain substantial portions were discernible, and the words they bore were these: "Vengeance for the death of Kensit," "Lying Priesthood," "Enemies of the people," "Friends of the brewers."

The Sub-Dean, being interviewed on Sunday evening by a representative of the *Daily Telegraph,* said:

"It was a most remarkable affair. The exact impression borne in upon me was as if people were firing pistols at each other, and for a moment I fancied I heard the falling bodies, but, of course, that must have been merely the knocking over of the chairs. It is fortunate the pieces were not fired in the middle of the Abbey, for there must have been inevitably something very much like a panic. As it was, the monument being very near the door, the people rushed into the building instead of away from it, and for a moment the situation was a little dangerous. When it was seen that no great damage had been done, the congregation speedily quieted down, and I was glad to see that, after my injunction to them to go out in an orderly manner, many returned to their seats and resumed their devotions. I desire particularly to commend the behavior of the ladies. Not a shriek was heard, and they controlled themselves admirably under what must have been very trying conditions. It was a unique experience for me. The monument [the oldest and by far the most notable one in 'The Statesmen's Aisle'] was undamaged, except for a few stains caused by the powder."

The police are investigating the mysterious affair, but up to the present have no clue to the perpetrator. From one point of view, this detestable deed might almost be regarded as a matter of congratulation; it will inevitably tend to make Protestantism and Kensitism more than ever convertible terms; and thus in a very practical way cause Protestantism to become more and more of a stench in the nostrils of the great mass of the English people.

The Crown has made a surprisingly good choice of a successor to the late Dr. Ridding, as Bishop of Southwell—the Bishop Suffragan of Burnley, Dr. Hoskyns (Diocese of Manchester), has been offered and has accepted the Southwell bishopric. This was first publicly announced in Burnley parish church on Sunday by the senior assistant curate, who had a cablegram from South Africa, where Dr. Hoskyns is now temporarily engaged on the Mission of Help, he being one of the

three Bishops who were selected to go out there as missioners.

Dr. Hoskyns, whose father is a baronet as well as a clergyman, was born in 1851, and is a graduate of Jesus College, Cambridge. He was ordained to Priest's Orders in 1875. After serving in succession a number of assistant curacies, in 1886 he was appointed to the important London rectory of Stepney (St. Dunstan's), where he remained for ten years. He was then for five years vicar of Bolton-le-Moors, Lancashire, and Rural Dean, while latterly during the same period being made an Hon. Canon of Manchester. He was consecrated Bishop Suffragan of Burnley in 1901, having then but recently become rector of Burnley, also in Lancashire. Dr. Hoskyns is well known as a ready speaker and an able organizer, while also being a pretty pronounced Churchman.

The *Guardian* newspaper, in a leading article of week before last on "The American Church," spoke of Dr. Samuel Seabury, when he, in 1784, was refused Episcopal consecration by the then Archbishop of Canterbury (Dr. John Moore), as having in his despair thought of applying to the Danish Lutheran "Bishops," but as being dissuaded from doing so by Dr. Routh, afterward the famous centenarian President of Magdalen College, Oxford, who also has the credit of persuading him to apply to the Scottish Bishops for valid Episcopal Orders. But Mr. Athelstan Riley, who writes to the *Guardian,* gives a somewhat different version of the interesting historical incident. He says:

"Sir:—In your article of last week you speak of Seabury as being dissuaded by the great President of Magdalen, Dr. Routh, from applying to the Danish Lutherans for Episcopal consecration. My old friend, the Rev. H. R. Bramley, Fellow of Magdalen, told me the story at Oxford in a somewhat different form more than a quarter of a century ago. According to his version, Seabury visited Dr. Routh [to whom he had been sent by Lord Thurlow], and informed him that he was going to Sweden. 'Sir,' said Dr. Routh, 'what may you be going to Sweden for?' Seabury having answered that he was going for Episcopal consecration; 'Then, sir,' replied the President, 'you are going where you won't get it.' Was it Sweden or Denmark? I have always told the story of Sweden, on Mr. Bramley's authority, and on the face of it, Sweden seems the more probable of the two."

Dean Burgon, in his valuable sketch of Dr. Routh in *Lives of Twelve Good Men,* also relates the story, but I have quite forgotten his version in relation to this particular point, and at the present moment am unable to refer to the book.

The Bishop of Los Angeles (Dr. Johnson), who arrived in England some weeks ago, preached in Stratford-on-Avon parish church last Sunday week. He is (so it is stated) the thirteenth Bishop of the Church in the United States who has occupied the "Shakespeare pulpit" in recent years. Among the other preachers have been the late Bishops of Minnesota and Colorado (Drs. Whipple and Spalding), and the Bishops of New York, Washington, and California.

The Rev. John Wakeford, vicar of St. Margaret's, Anfield, Liverpool, who has done such splendid service to both Church and State by his work in Liverpool as a Priest and citizen, has arranged to leave for America as soon as the Liverpool Church Congress is over (on October 12th), and hopes to return on December 2nd. The object of his visit (as has been previously announced in your London correspondence) is to appeal for funds for the building and endowment of St. Chad's College, Durham, for the free education of selected candidates for Holy Orders. Mr. Wakeford has received the commendation of the Bishops of London, Exeter, and Liverpool. Arrangements have been made for him to address the General Convention in Boston in October, and he will go through the principal cities of the Eastern and Middle States and as far west as St. Louis, and then to Canada, visiting Toronto, Montreal, and Ottawa. The *Church Times* thus apologizes to its brother Churchmen in North America for what may seem to them at first a somewhat strange mission on which Mr. Wakeford is going to be sent to them by the promoters of St. Chad's Theological College, Durham:

"Our profound respect for Mr. Wakeford's enthusiastic efforts for an excellent cause must not prevent us from expressing regret that the Church of England should appear to approach the Church of America *in formâ pauperis.* Mr. Wakeford's mission, we are convinced, will be so conducted as to make it evident that his appeal will be of that fraternal nature which springs from the conviction that, though the Atlantic divides us, the members of the two Churches are members of one family, whose gifts are reciprocal."

The Rev. the Hon. James (Father) Adderley, vicar of St. Mark's, Marylebone Road, N. W., for the last three years, and who has now accepted the vicarage of Saltly (East Birming-

[*Continued on page* 728.]

CHURCH NEWS OF NEW YORK

Illness of Dr. Body—Residence for the Bishop Coadjutor

The Living Church News Bureau, New York, September 26, 1904.

THE Rev. Dr. Charles W. E. Body, Professor of the Literature and Interpretation of the Old Testament at the General Theological Seminary, has been granted leave of absence by the Seminary's Standing Committee on account of illness. Dr. Body has not been in robust health for some time and is now suffering from overwrought nerves, probably caused by overwork. He went to spend the vacation in Canada, and a short time ago entered a sanitarium near Montreal in the hope that rest and medical treatment might restore his health. It is expected that he will resume his Seminary duties at the beginning of the second half of the present year, but if he is at that time still in poor health, his leave of absence will be extended, it is said, to cover the entire Seminary year. Arrangements at the Seminary for filling Dr. Body's place during his temporary absence have not yet been announced.

Bishop Coadjutor Greer and his family move this week into the residence provided for him by the diocesan authorities.

RESIDENCE FOR THE BISHOP COADJUTOR OF NEW YORK, GRAMMERCY PARK AND TWENTIETH STREET.

The house is on Grammercy Park, close to the former residences of Abram S. Hewitt, Cyrus W. Field, Samuel J. Tilden, and other notable New York people. The locality has been for years one of the most exclusive in the city, and this is especially true of the west side of the Square, where is the new home of the Coadjutor. The building is an old one, but at a cost said to be close to $15,000 the interior has been practically rebuilt during the summer, and to all intents and purposes the residence is a new one. The accompanying illustration shows the Twentieth Street side of the house, with the new extension of the fourth floor for servants quarters.

ANNUAL ADDRESS OF THE BISHOP OF NEW YORK.

THE portion of the Bishop's annual address delivered to the diocesan Convention of New York, in session this week, which treated of other than routine matters, was very brief.

He asked the attention of the clergy to their Parochial Reports, and said:

Such a consideration starts us upon a much larger and wider line of reflection, especially pertinent to this day. I have often been met with very unreserved comments, by my reverend brethren, on that Form for a Parish Report which, ordinarily, is sent to a parish priest; and with the detailed requirements of which the Canon requires him to comply. But here, plainly, we return to that constitutional principle to which I referred a moment ago. You may call yourself a father, my reverend brother, and insist that your relation is simply a paternal one, between yourself and your people. But it is not. You cannot take yourself out of the life of the whole Church, and, more particularly, the life of this Diocese; because these two

made you what you are; and at every step in the procedure, until the moment when you were ordered a priest, the Church, as constituted, and canonically existing *in these United States*, her laity, as well as her clergy, and both as truly as her Bishops, have had a part in the several processes by which you received Holy Orders.

It is this fact which lifts ministry, in the most modest cure, as truly as in the most conspicuous, into such exalted dignity and significance. The clergy, and all the clergy, the parishes, and every parish, are parts of a larger whole; and the supreme potency of their life and work consists, often, in a witness of which they themselves are largely unconscious. This is prëeminently illustrated, in this land, in the attitude of this Church toward Divorce. It would be the gravest untruth to say that the Church in the United States is wholly agreed upon this matter, or that we may not see, at the approaching General Convention, such wide divergence as to the form of canonical enactment, in the matter of divorce, as may delay, if it does not defeat, what some among us want. But this is certain, that the Church whose children we are, recognizes, as many Christians of other names do not, that the Family is the foundation of Society; and that, unless the Church shall safeguard its well-being and what Kossuth called, as some of you will remember, its "solidarity," we shall, sooner or later, relapse into practical barbarism.

But how is it that a sound public sentiment, and right ideas on this, or any subject that touches the foundations of our social order, may prevail among us? Oh, my brother, who art fretting because the sphere in which you find yourself placed seems so narrow, behold, here, your opportunity! In every family, in the mind of every child, in your Sunday School, in every attitude or expression of yours with reference to that godless license which flings aside the most sacred vows because of a vexatious uncongeniality, or, for whatever vagrant whim or antipathy, there is an opportunity to create—not an ignorant and unreasoning prejudice—there is enough of that in too many of our popular judgments, but an intelligent and clear-visioned conviction, which shall make itself felt, wherever it is expressed!

And this single illustration may stand for a still larger whole. One sometimes hears the cost of maintaining some feeble missionary station, referred to as if one could reduce the worth of Divine standards to a matter of dollars and cents. We could, if the office of religion were identical with commerce or manufacture! But long before a community has need to concern itself with buying, or making, or selling, it must by an inevitable necessity, determine those unbending laws and principles which, like the Celestial Measuring Rod, in the Book of the Revelation, shall be supreme in human society. We can do without such standards, do men tell us? Yes, we can; but only to revert to that savagery from which our fathers emerged!

And so, men and brethren, ye see your calling. In a tale which I encountered the other day, I read of a young lawyer in the far West to whom had come a farmer and his wife to procure a divorce. Five hundred dollars was offered by these two, if they could be freed from a tie which they had found, at last, intolerable. And they were profoundly surprised, at first, by the calm but firm refusal of the young and penniless advocate to lend himself to their wish; and were melted and overcome, at last, by his earnest pleading that they should reconsider their purpose, and recognize the indissoluble bond, which, under God's law, bound them together.

The incident has a deeper significance than, at first, we may recognize. We make laws very easily in this country, and we break them very easily. Nothing would startle you more than the legal enactments which, like much of our American divorce legislation, have nothing higher behind them than mere whim, or the coarsest passion. And it need not surprise us when we see the law thus bent to selfish ends, that, sometimes, we should find it lending itself to merely vindictive or sentimental exactions.

But the worst aspect of such a situation is that which menaces us to-day. When over-legislation crowds our statute books with laws which are, too often, a dead letter, it is very easy to pass from disregard of what one regards as an unreasonable law, to disregard of laws that are not unreasonable, perhaps, but inconvenient. And any law one may easily hold to be both inconvenient and unreasonable, if it gets in his way.

And so, I say again, we see our calling. In an age which is impatient of restraint, and eager to find excuses for breaking out of all legal bonds, we are to take care that laws, rules, rubrics, canons, whatever it may be that we are tempted nowadays to treat with a fine disdain, shall have, first of all, our scrupulous respect; and that then, in the parish, in the pulpit, in the street, we shall be witnesses for no other freedom than that which is in Christ Jesus, whose we are and whom we are called upon to serve.

It has been wisely said that no one ever made a success in life until well-nigh shipwrecked or cast upon the shoals of misfortune, there to suffer and learn wisdom. Uninterrupted prosperity never brings out the best qualities of humanity.—*Selected.*

We mortals, men and women, devour many a disappointment between breakfast and dinner time, keep back the tears and look a little pale about the lips, and in answer to inquiries say, "Oh, nothing!" Pride helps us, and pride is not a bad thing when it only urges us to hide our own hurts—not to hurt others.—*George Eliot.*

DR. LLOYD CHOSEN BISHOP OF KENTUCKY.

A SPECIAL Council for the election of a successor to Bishop Dudley met in Calvary Church, Louisville, St. Matthew's day at ten o'clock, with quite a full attendance of clergy and lay deputies.

The Holy Communion was celebrated by the Rev. J. G. Minnigerode, D.D., President of the Council and rector of the parish. He was assisted by the Dean of the Cathedral and the Rev. J. K. Mason, D.D., rector of St. Andrew's parish, Louisville.

Immediately after the service the Council was called to order by the President.

As this was a special session of the Seventy-sixth Annual Council, it was not necessary to spend any time in organization, but, as is the custom of ecclesiastical assemblies, an hour was occupied in rather unimportant discussion of various questions while the Council was setting down to the business for which it had been assembled.

The President then announced the purpose for which the Council had been called, and bade the members to silent prayer, concluding with a few collects offered by himself aloud.

Calling the Rev. Dr. Estill to the chair, Dr. Minnigerode took the floor and placed in nomination the Rev. Dr. A. S. Lloyd, General Secretary of the Board of Missions.

The Rev. L. W. Rose, rector of St. Paul's Church, Henderson, nominated the Rev. W. T. Manning, D.D., vicar of St. Agnes' Chapel, Trinity Parish, New York.

The Rev. Dr. Mason seconded the nomination of Dr. Lloyd, and was followed by Mr. Wm. A. Robinson, lay deputy from St. Andrew's parish, Louisville, in support of Dr. Lloyd's election.

All the speeches were good, and marked by courteous and complimentary references to both nominees, each speaker claiming for his favorite that he was better adapted for the work in Kentucky.

Mr. Robinson explained the method pursued in the canvass by which it had been brought about that only two names were before the Council. Conferences had been held to which all the lay deputies had been invited, and in which information had been exchanged with reference to every priest whose name had been suggested. No votes were taken at these conferences, but out of some twenty names presented at various times, it had come to pass that at the last conference, the night before the Council, which was attended by the clergy, Drs. Lloyd and Manning were the only two presented for consideration, and Mr. Robinson thought Dr. Lloyd the best fitted for Kentucky.

At the conclusion of Mr. Robinson's remarks, a recess was taken until half-past two o'clock.

Dr. Manning's advocates had intended making some seconding speeches in his favor at the afternoon session, but Louisville hospitality proved too much for them. Upon arriving at the church, they found that the ballotting had begun, and that further speechmaking had been ruled out.

It might appear that with but two nominees the election would soon be settled; such, however, was not the case.

In Kentucky the clergy and laity vote at the same time, and the successful nominee must have a majority in each order of all entitled to vote upon a concurrent ballot. In this meeting of the Council, a successful election required eleven clerical and fourteen lay votes on the same ballot.

Sixteen ballots were cast before this happened. The first ballot was taken before some of Dr. Manning's clerical friends had returned from luncheon, the Council having resumed its session very promptly at half-past two. After the fifteenth ballot, the Rev. Mr. Rose withdrew Dr. Manning's name. The following table shows the ballotting in detail:

BALLOTS.	A. S. LLOYD, D.D.		W. T. MANNING, D.D.		J. N. M'CORMICK.	
	CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.
First Ballot	11	9	2	9		
Second Ballot	11	12	6	6		
Third Ballot	11	12	6	7		
Fourth Ballot	11	11	6	8		
Fifth Ballot	11	11	5	8		
Sixth, 7th, 8th Ballots	11	11	6	8		
Ninth Ballot	11	11	6	7		
Tenth Ballot	11	10	6	9		
Eleventh Ballot	11	12	6	7		
Twelfth Ballot	11	12	6	7		
Thirteenth Ballot ...	9	13	7	6		
Fourteenth Ballot ..	10	10	6	9		
Fifteenth Ballot	10	12	6	7		
Sixteenth Ballot	16	16		2		1

Upon motion of the Rev. Mr. Rose, the nomination was then made unanimous, and the President was directed to tele-

...r. Lloyd notice of his election. The deputies to Gen... Convention were appointed a committee to notify Dr. ... formally of his election and to urge his acceptance.

... was sung, and the members of the Coun... to sign the canonical testimonial.

After concluding the routine business, the Council adjourned subject to the call of the President.

... satisfying to know that the election was conducted ... with entire absence of strife, and that the result leaves no trace ... of bitterness.

THE BISHOP-ELECT.

The Rev. Arthur S. Lloyd, D.D., Bishop-elect, has for some years been Secretary of the Domestic and Foreign Missionary Society, in which position he has come in contact with the whole Church more extensively perhaps than has any other priest within the American Church, and his uniform tact and courtesy have been such that he has everywhere won the respect and affection of Churchmen. Zeal for missions is his primary characteristic, and his election as Bishop of Kentucky ensures an energetic missionary administration of that Diocese.

REV. A. S. LLOYD, D.D.

Dr. Lloyd was born forty-nine years ago in Alexandria, Va. His early education was received in the common schools of Alexandria, and later he was graduated from the University of Virginia, and then from the Theological Seminary of Virginia, and was ordained deacon in 1880 and priest in 1881, both by the late Bishop Whittle of Virginia. He was engaged in missionary work within that Diocese until 1885. In the latter year he became rector of St. Luke's Church, Norfolk, which rectorship he retained until 1899, when, succeeding the late Dr. Langford, he became Secretary of the Domestic and Foreign Missionary Society as already stated. In 1903 he was elected Bishop of Mississippi, but declined the election. Dr. Lloyd was also one of the early members of the Brotherhood of St. Andrew, and has ever retained his active interest in that organization.

CONCLUSION OF THE MILWAUKEE DIOCESAN COUNCIL.

STRANGELY enough, the Diocesan Council for the present year, though absolutely routine in character and having no business likely to attract especial attention, recorded the largest membership ever known within the Diocese, a total of 112 clerical and lay members being in attendance.

The only subject that occasioned any discussion, and that very briefly and harmoniously, arose out of the deficiency in the fund for diocesan missions. Some years ago, there was adopted in this Diocese a canon providing for an apportionment against the several parishes and missions for the purposes of diocesan missions, and providing that in case of failure to pay the amount of such apportionment, any delinquent parish or mission should forfeit its right to lay representation in the Council. The penalty never has been enforced, and though the apportionments have been made regularly upon paper, the number of parishes that made no serious attempt to meet the amounts requested of them has always been considerable, and especially among the larger parishes of the see city. The result has been that the apportionment never has been met, and missionary work has been carried on, only on a much lower scale than was contemplated in the apportionment.

The considerable deficit this year impelled the Bishop to suggest the necessity for provision in some way, either by enforcement of the canon or otherwise, to provide for the missionary work of the Diocese. His recommendation, as contained in his annual address summarized last week, was on motion referred to the committee on the State of the Church.

On the second day of the session, the Rev. George S. Sinclair reported a resolution calling for an enforcement of the penalty provided by canon for non-payment of the diocesan missionary apportionment. It was evident that should the resolution be adopted, several of the most prominent parishes would be hopelessly debarred from membership in the Council. The Rev. William Austin Smith, rector of St. Paul's Church, Milwaukee, protested against such an enforcement, maintaining that it was an attempt to secure missionary funds by the lash instead of by free will offerings, and that it would certainly be highly inexpedient to introduce such an element of discord into the Diocese. Mr. L. H. Morehouse of the Cathedral agreed as to the unwisdom of attempting to secure missionary contributions by the application of force. The apportionment in the Diocese, like all such apportionments, had been a failure, as was inevitable from the first, because it was not founded on right principles. The result of the discussion was that the committee on Canons were instructed to report at the next Council a new missionary canon eliminating the provision for an apportionment with penalty attached.

Perhaps second in interest was the report of a committee on the subject of a mutual fire insurance company, to embrace the parishes within the Diocese, for the purpose of insuring Church property at a low cost. The plan has been discussed more or less during the past year or two within the Diocese, and the present report of the committee asked for authority to make the attempt to secure a minimum of 25 churches that would be willing to place a part of their insurance with such a company, in order that they might have tangible information upon which to base any action. The committee was continued, and the necessary permission given.

The committee appointed last year to provide extra-parochial pastoral work in Madison in connection with the State University had been unable to carry into effect the plans that had been suggested, and was continued, with the Rev. H. B. St. George as chairman, and the Rev. G. S. Sinclair, Rev. H. D. Robinson, D.D., Mr. Herbert Laflin, and Prof. O. S. Slichter as other members.

A matter of general interest was the report of the Secretary in regard to the memorial to General Convention asking for the establishment of Courts of Appeal, which memorial, adopted by the Council two years ago, had been ordered sent to all the Dioceses with the request that each would consider the advisability of adding the weight of its own memorial to the prayer of this Diocese for the establishment of such courts. The Secretary reported that he had received from the several Dioceses 15 favorable, 2 unfavorable, and 4 neutral responses, and that the Church papers showed that a considerably larger number of Dioceses had acted, generally favorably, in regard to the matter, but had failed to report to this Diocese. The Secretary was authorized to make an attempt to secure the reports of these additional memorials and to present the entire body of the report in a communication to both Houses of General Convention. The Secretary was also ordered by resolution to acknowledge the receipt of the communication from the Diocese of California asking that the Diocese would join in a memorial for the use of the Revised Bible, and taking no action on the part of this Diocese beyond such acknowledgment.

The Bishop re-appointed the Chancellor, the Archdeacons, and the Rural Deans. The elections by the Council resulted as follows:

Treasurer of the Council: Mr. Charles P. Jones.

Registrar: Rev. Geo. F. Burroughs.

Trustees of Funds and Property for three years: Rt. Rev. the Bishop, and Messrs. Geo. E. Copeland and the Hon. F. H. Putney.

Diocesan Board of Missions: Rev. Messrs. Geo. F. Burroughs, Wm. Austin Smith, Geo. S. Sinclair, and Messrs. C. P. Jones, Walter C. Noe, H. W. J. Meyer, Herbert Laflin, and H. E. Ranous.

Standing Committee: Rev. Messrs. A. Piper, D.D., W. W. Webb, D.D., Wm. Austin Smith, and G. S. Sinclair, and Messrs. F. H. Putney, G. E. Copeland, E. P. Brockway, and L. H. Morehouse.

Diocesan commissions were named by the Bishop as follows:

Armitage Diocesan Library: Rev. Messrs. C. L. Mallory, W. J. Lemon, and Mr. Jackson Kemper.

Commissioners of the American Church Building Fund: Rev. A. G. Harrison and Mr. A. S. Grover.

Diocesan Sunday School Association: Vice-President, Rev. F. S. Gray; Secretary, Mr. E. L. Mundin.

THE PERIODICAL PRESS OF ITALY.

THE ITALIANS, while one of the oldest races, form one of the newest nations on the continent of Europe. Their periodical press is perhaps the youngest, and Italy has no such modern periodical literature as we find in other countries. It is only thirty-four years since what is now the kingdom of Italy numbered many different small states and governments, and in most of these political liberty was very much restricted by absolutism. Political discussion especially was dangerous, and in Lombardy, which was then under Austrian rule, even historical writing was forbidden. The writing of philosophical works was absolutely prohibited under the Papal government up to 1871. Gradually periodicals began to appear, and to-day, while there is a free press, it is young and comparatively limited in number. Besides these conditions, the Italians seem naturally to take more to books than to periodicals. The educated people read literature in book form rather than articles in reviews, and the masses are not at all concerned with questions of politics. The higher classes read French books, and the common people read scarcely anything. The periodical literary press is not what might be called popular, and is patronized almost exclusively by the cultivated classes. It publishes literature and controversial matter of a scientific nature, which can interest only serious and studious people. By reason of this very seriousness of character, the Italian magazines are seldom illustrated.—From "What the People Read in Italy," in the *American Monthly Review of Reviews.*

IF CHRIST had done nothing but preach, they would have let Him alone.—*Gospel Advocate.*

Brotherhood of St. Andrew.

THE Brotherhood Convention opened at Philadelphia on Thursday, September 29th. This issue goes to press too early to tell the inspiring story of the great throng that will have gathered at Holy Trinity Church on the morning of St. Michael's day, to participate in the great opening service of the Convention, and to take their devout part in the Quiet Hours, led by the venerable Presiding Bishop of the Church, whose general topic was "God the Holy Ghost." Full reports of the entire Convention, with further illustrations, beyond the group printed in this issue, will be printed next week.

The addresses at the great public mass meeting of Thursday night are printed herein.

AGGRESSIVE WORK FOR LAYMEN.

I.—ITS NEED.

By the Rev. J. P. D. Llwyd,

Rector of St. Mark's Church, Seattle, Wash.

IT IS taken for granted in this address that every layman is bound to aggressive work for Christ in virtue of the fact that he is a Christian. For it is clear that the Master intended His Church to be a positive force in the world, not a cult of the elect few. That Church is no mere association, but an organism—a body—whose fundamental postulate is action upon the part of every member, and in which none of the limbs may be inactive or sluggish without danger to the whole.

This being understood, the most powerful argument for aggressive work lies in the conditions surrounding us.

The religious situation of this country fills every thoughtful mind with the gravest misgiving. It is a situation whose peril is so serious as to make it difficult to avoid pessimism. It is a situation for which we are ourselves, as Churchmen, to some extent responsible, and which demands from us therefore the girding up of the loin and the trimming of the lamp. Permit me to review that situation as it appears to me.

There is in the first place no real understanding in the mind of the mass of men, of the first principles of the Christian religion. A century ago, men could discuss religious questions with intelligence and with familiarity with the Bible; to-day, the descendants of those men are in doubt about the rudiments. How this ignorance comes about is not now the question, but of the fact there can surely be no dispute. It is one of the commonest experiences of the clergyman in conversation with the laity to find that the simplest truths have been darkened or misunderstood.

From ignorance comes perversion. In many pulpits the old doctrine of Calvinism is still preached in some form or other as if it were identical with Christianity. The result is, as was expressed by a friend of another persuasion: "If that is the theology of my pastor, then let him enjoy it, and I will take my roasting."

And besides this, there is a deep conviction on the part of the masses that Christianity is not true to its own ideal of unity. There is a disgust with sectarianism, and a longing for a Church united in love against the forces of evil, and presenting a rational gospel for the thought of men to take hold of.

Also, there is (what is most important to us) a serious ignorance respecting the Episcopal Church. Her reasonable position and her historic claims are no more understood by many Americans, than are the claims and position of the Coptic Church. Out of this, misconception grows. She is supposed to be Roman in her spirit, worldly in her views of religious life, aristocratic and exclusive; and a whole host of other misconstructions has gathered around the popular thought.

Moreover, one of the gravest portents that confronts this country is the moral peril of new communities. In our mining regions this shows itself in an extreme form. It is the loosening of the bonds of spiritual obligation. It evidences itself in the curious contrasts visible between what men were and what they are. Character seems to have disintegrated in the fire of that terrible furnace. The doctor turns saloonkeeper, the erstwhile missionary sees no wrong in becoming a claim-jumper, the University professor can be found running a gambling-hell. Now that is a picture in bold colors of what is going on throughout the West. The results may not be so extreme, but the tendencies are operating everywhere. Transport men into a new environment, and unless what Phillips Brooks called their "Law of Liberty" binds the roots of their own personal character to religious ideals, they will certainly deteriorate. A sign of this is the gradual weakening of family ties, visible all over the country.

Along with this, another serious symptom is the absence of a proper Christian ethic. It is small wonder to my mind that the average layman is indifferent to Christianity, when the type of sermon which he hears shows such flabby ideas of Christian manhood, and when the type of priest he comes in contact with is the effeminate young curate whom we sometimes see. If religion is to appeal to men, it must be largely through the element of the heroic, and in much of modern preaching, the idea of love and sweetness has been carried so far as to emasculate character by robbing it of its nerve force.

Here, then, is a brief review of the situation as it appears to us, in the outside world; but the peril is complicated by the existence in the Episcopal Church itself of certain tendencies which weaken its power to cope with the situation. It is possible for Churches as well as individuals to have the defects of their virtues. Among us, one of the deepest convictions is our belief in the sacredness of the personal soul. This creates a distaste for intrusion upon any of that soul's deeper experiences. It leads us to look with hate upon what we regard as the impertinent inquiries of the Hallelujah Lassie and the Volunteer of America. We are in the habit of shrouding the deeper realities of life in a sacred reserve, and that reserve leads us on to possession by a dumb devil. Our belief that religion is an education of the character under the influence of high conviction, has led us to an extreme from which there must be a reaction if we intend to become a living force within the world. It is true that emotionalism is a solvent of conservatism; but I do not as yet see any indications that our Church is in danger of over-enthusiasm, and I wonder how we shall ever cope with our emergencies, unless we are willing to divest ourselves of false modesty and begin to testify for Christ.

The opportunity is ours, and besides the opportunity, we have the outfit for the campaign. It is true that no Church, rightly presented, appeals with such power to the outside world as does ours. Stretching away back into the past, bound by immemorial ties to the ancient Apostolic days, she is admirably adapted to the needs of the race with whose history she has kept step. Read the history of England, and one cannot help seeing how closely bound up the destinies of the Anglo-Saxon peoples have been with the Anglo-Saxon Church. It is essential in view of that glorious past, that the Church of to-day should bind on her armor and plunge into the conflict. That conflict is one of intelligence against intelligence, intelligence quickened by keen sympathy and conviction, against intelligence darkened by skepticism and saddened by indifference. The message of the modern Church to the world is the message that Christ brought to the Jewish Church: "Repent ye! for the Kingdom of Heaven is at hand." God will never permit His work among men to fall for want of a representative; it is simply a question as to whether our candle shall burn brightly, or shall be put out.

That which we most need, is precisely the thing for which the Brotherhood of St. Andrew stands, viz., a new birth of brotherhood. It is the property of all high spiritual life to bring forth a new birth of fraternal spirit. Religion has the power of expelling exclusiveness and destroying the aristocratic tendencies which interfere with the full operation of love. It is akin to genius in its rejoicing to scatter its light; for the brain of few ideas is always your intellectual miser. There needs to be a revision of the modern conception of the Church and of what it stands for. My Church is not my field, but my force.

We are exposed to a subtle danger from the very glories of our past. It is easy for a Church to descend from its ancestry instead of ascend. The aim before us is the realization of Christ's imperial dream. That which transforms us into cowards is our self-consciousness, which makes us fear to speak to men directly about their personal life, and leads us to substitute anything pertaining to the organization of the Church for direct dealing with souls. A demonstration of the Church's love to man is requisite to convince the world that we are in earnest; otherwise the home of fraternity, liberty, and equality will not be the Church, but the fraternal orders, the Masons, and other lodges which are springing up on every hand, as if it were to remind us of our duty.

II.—ITS PRACTICABILITY.

By the Rev. J. H. McIlvaine, D.D.,

Rector of Calvary Church, Pittsburgh.

IN REGARD to the practicableness of any work, there are three questions to be asked: Is the end feasible, the method effective, the power adequate?

What, then, is the end and aim of all our Christian work? Is it to save souls, to make the world better, to build up the Church, to bring in the Kingdom of God? No. All this is beyond our ut-

most powers. What then? It is to *help God* to do all this. St. Paul says: "We are fellow-workers with God." Again: "We then as God's fellow-workers."

REV. J. H. MC ILVAINE, D.D.

God's omnipotence is always conditioned by His goodness. He is limited by the best. If He sees that the best possible way of saving the world is through human instruments, He is, to that extent, dependent on the coöperation and fidelity of His agents. We need not deny the divine omnipotence to believe that our part in the redemption of the world is not a passive but an active one.

There is a belief in God that makes all human effort superfluous, a belief that paralyzes the energy and deadens the sense of duty. On the other hand, a belief in human helpfulness to God has always been cherished by the most sincere believers and the most earnest workers. Men have sometimes struggled against the evil in the world as if they had no divine Companion by their side, no other strength than their own. At other times they have imagined that God must do it all, and that they must stand and wait and pray for a miracle that never comes; but the power that redeems the world is not God apart from man or man apart from God, but God and man working continuously together; God quickening and inspiring man, man opening his life to be God's instrument and agent in the great work. . . . .

What, then, is the method? Personality is the key word of our human life, and there is no word that helps us better to understand God's dealings with men. He respects and guards this personality. He will not infringe upon it or break it down by external force. It is our highest attribute, that alone which gives us value in His sight. He will not reduce us to the level of the animal or the machine. This personal element in the Hebrew Scriptures is the secret of their power. It is emblazoned on every page. They present duty in the most commanding way because they assert in the loftiest form the two correlated elements of duty, the personality of God and of man. It is the distinctive feature of Christianity that it centers about a Person and a Life. Christ's method on earth was the personal one. He draws men to Himself one by one, recognizing the individuality of each. He expected little from the crowd. His work was with individuals, and the story of His Life is summed up in the care, the pains, the anxiety, with which He called, selected, sifted, trained a few individuals to whom He could commit His work. When this was done, His task was accomplished, and He was ready to go up to Jerusalem to be crucified.

The method of Christianity has been and always must be the personal one, the contact of one life with another, the kindling of faith from faith, the contagion of high character and holy living. God's chosen way of saving souls is by each man helping some other man; the individual seeking the individual has been His method of evangelizing the world from the first. To reach one person at a time is the best way of reaching all the world in time. Eye to eye, heart to heart, man to man, that is the work that tells. . . . . .

"Ye are the light of the world," says the Master, "let your light shine." That is the business of the light: to shine; what else is it for? Every Christian, so far as he is a Christian, must be a missionary Christian, by his example, his prayers, his influence and effort helping others to be Christians. What else is he here for? The Brotherhood of St. Andrew, with its rule to pray daily for the Kingdom, and to make an effort every week to bring at least one soul nearer to Christ through His Church, often meets the objection from Christian men: "We have no time for this work; we are too much occupied with business and our personal affairs; we cannot conscientiously make this promise."

I think the Brotherhood is an anomaly, and has no business in the Church. It is very much as if in our colleges the students should form a society under the rule to try to do a little studying every week, to make an effort to learn at least something every week. Such a society may be a very good thing if the athletic craze goes on increasing, and we forget what our colleges are for; but it would be such a reflection on these institutions of learning that I doubt if the authorities would tolerate them. So the Brotherhood may be a good thing to emphasize and hold up before Christians the fundamental principle of Christianity, the very purpose of their existence as Christians; but is it not a sad reflection on the Church, a humiliating confession of the extent to which it has lost sight of the object of its existence?

Every Christian ought to be a Brother of St. Andrew, if not in name, at least in heart and practice, and when the Brotherhood is co-extensive with the Church, everyone praying constantly for the Kingdom, everyone doing something, not once a week but all the time, to help others to be Christians, and the truth for which it stands is written on every heart and manifest in every life, then and not till then its work will be done.

Is, then, the power available for this work, adequate? We are not physically stronger than our fathers, yet we are immeasurably stronger. We cannot run or row more swiftly than the Indians, yet we can cross the continent and the ocean in five days without fatigue. Why? Because we have learned to conquer time and distance by a power not our own. We cannot lift more than Ajax, but a child in one of our steel mills can lift a hammer weighing eighty tons and bring it down with the weight of an avalanche or the lightness of a feather, because he is strong in a power that does not reside in his own muscles. There is a power not our own that makes for civilization, and it is because we have learned how to lay hold of this power, that civilization has made progress in the world. And how have we done it? What is the secret of the enormous increase of material power? It is simple: Faith and obedience.

So long as man distrusts Nature and disobeys her laws, Nature can do nothing for him, all her forces must be against him. It is only as he comes to believe in Nature, patiently studying her laws that he may faithfully obey them, that Nature discloses to him her secrets, and puts all her powers at his disposal. Can we suppose that God has stored the universe with power for food, clothing, light, heat, transportation, and all material ends, and left man without power for spiritual purposes? Is that credible? No; as there is a power not our own that makes for civilization, so there is a power not our own that makes for righteousness. There are spiritual forces that as yet we know less about, and are making less use of than of the material forces, and the secret of all spiritual progress is in learning to lay hold of these spiritual forces. The secret is the same—simply faith and obedience. When a man comes to believe in God, not with a poor intellectual faith that means so little, but with the faith of obedience that means so much; when he gives himself to God in loyal self-surrender, patiently, prayerfully studying God's ways and purposes that he may more faithfully fulfil them; who can measure the vast increase of force and life opened to him? He gets into line with God, works for what God works, lives for what God lives, is borne on the tides of God's Spirit, and God can make His power manifest in and through him. This is the secret of the victories men have gained over themselves, of the great reform movements that have changed the face of the world, of the success of Christian missions, of the power of the Church. We are strong for every good work, every high endeavor, every noble struggle, strong to live good lives ourselves, and to help others to live them, too, just in the degree in which, by faith and obedience, we come into such relations with God that His power can work in and for us. And when we fail, as, alas, we do too often, through our imperfect relations with God, we can always turn to One who by His own life of perfect faith and perfect obedience, manifested perfectly the power of God, and therefore could say: "All power is given unto Me in heaven and in earth."

Remember the poor demoniac boy at the foot of the mountain, out of whom the disciples tried to cast the evil spirit and failed, and the father in his despair came to Jesus, crying: "I brought him to Thy disciples, and they could not cure him." And Jesus answered, "Bring him to Me." And they brought him to Jesus, and He cured him.

That is our great work. Poor, weak, imperfect instruments in the hands of God, we cannot save men from the power of sin; but there is One who can, and all that we are required to do, and all that we can do, is to point men to Christ as He is revealed in the Gospel, to bring men to Christ as He is represented in His Sacraments and His Church, and let Him do the work. That is the one aim of all our work, social, philanthropic, religious; by our lives, our works, our words, to point men to the "Lamb of God that taketh away the sins of the world," to bring them to Him "who is able to save unto the uttermost, all who come to God by Him."

III.—ITS RESULTS.

By James L. Houghteling.

SINCE Andrew first found his own brother Simon, and Philip found his friend Nathanael, and both brought them to Jesus, the spread of His Kingdom has always been largely dependent upon the witness and work of its private citizens.

This man Simon, who was first brought by Andrew, converted three thousand on the Pentecostal day, when the Kingdom was set up, and they "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . Praising God and having favor with all the people. And the Lord added to the Church daily such as should be saved." And later, when Saul made havoc in the Church, "They that were scattered abroad went everywhere preaching the word."

The little Church of Christ faced the Empire of Greece, regnant in the minds of men, and the Empire of Rome, dominating the Kingdoms of the world, and set the little lever of the faithful witness of its people under their foundation stones; and the mighty power of God toppled them over, and set above them the cross of Christ as a sign of conquest.

In those days, to leadership and organization was added that sense of personal responsibility which is as necessary in the cause of

A GROUP OF LEADING BROTHERHOOD MEN.

1. James A. Catto, Pres. Brotherhood in Canada.
2. H. D. W. English, Ex-Pres. Brotherhood in the United States.
3. James L. Houghteling, Founder of the Brotherhood.
4. Robert H. Gardiner, Gardiner, Maine.
5. Edgar G. Criswell, Ass't Sec'y, B. S. A.
6. Hubert Carleton, Sec'y B. S. A.
7. John W. Wood, former Editor "St. Andrew's Cross."
8. G. Frank Shelby, Denver.
9. Geo. A. King, 1st Vice-Pres. B. S. A. in England.
10. John E. Baird, Philadelphia.
11. Prof. W. C. Sturgis, Colorado Springs, Colo.
12. G. Harry Davis, 1st Vice-Pres. B. S. A., Philadelphia.
13. Edmund Billings, 2nd Vice-Pres. B. S. A., Boston.
14. Mahlon N. Kline, Philadelphia.
15. Eugene C. Denton, Chairman Executive Committee, Rochester.

the Kingdom of Christ as it is in the warfare of the kingdoms of the and which makes the American army, and the Japanese, the most effective in the world. The Reformation restored to the Christian Church this idea of personal responsibility. At the end of the fifteenth century there were 100,000,000 Christians, while in the three centuries that followed, 100,000,000 were added. In the nineteenth century alone, when this idea had taken deep root in Church and State, 300,000,000 were added, fifty per cent. more than in the eighteen centuries before.

The practice of personal responsibility has been wonderfully developed in the last quarter century, showing itself not only in a better personal witness and coöperation in the work of the parishes and missions, but in the splendid work of the Young Men's Christian Associations the world over, in every city and town, in the schools and colleges, in the Army and Navy, among railway men and other special classes, and in the foreign mission fields; and in the great Christian Endeavor movements, and denominational leagues which band the young people together for Christian training and work.

In our own communion, the Brotherhood of St. Andrew was not started until 1883, and as late as 1887 a plain statement at the Church Congress of the crying need for organized lay coöperation was considered sensational, the new Brotherhood being then almost unnoticed.

What are the results of the Brotherhood movement?

Their practice of personal responsibility has been embodied in national organizations in every branch of the Anglican Communion. The Brotherhood of St. Andrew exists in and is recognized by the Church authorities and Church people in the United States, Canada, the British West Indies, Brazil, and Alaska; in England, Scotland, Ireland, South Africa, India, Australia, and New Zealand; and in the mission fields of China, Japan, and the Islands of the Sea. Most of these national organizations have sent their representatives to this Convention.

The Brotherhood is the great order of laymen in the Anglican Communion, on which the sun never sets.

The conscience of the whole Church has been aroused by it; and the records of the Brotherhood show but a tithe of the work done in the Church under the inspiration of the principle it has restored and after the example of its practice. The fact that so many mission chapels have been named for St. Andrew during the past twenty years is a curious witness to the truth of this statement. . . . .

When we recall that all reforms and revivals which have made for human uplift and progress have resulted, under God, from the insistence upon higher ideals and practice by small groups of men in the great mass of the hopeless or indifferent; that the education by them of the public conscience has always forerun and prepared the way for the reformation of public evils and the revival of public virtue, we will realize the immense importance to the Church of these groups of men and boys whose "sole object" is "The Spread of Christ's Kingdom among men," and who insist upon prayer, brotherly service, the study of God's word, and the Holy Communion as the essentials of spiritual health, vigor, and Godly living. The Brotherhood may appear as insignificent as the abolitionists, the Civil Service Reformers, or the Municipal Voters' Leagues, and such-like appeared in the days of their youth, but in due time it will work greater things for the Church than they have worked for the State.

It has already done much to break down party spirit in the Church by its insistence upon putting first things first, and by constantly bringing together, in district, state, or national meetings, men of the widest differences of circumstance, training, taste, and opinion for common worship and conference on the vital issues upon which all agree.

Here in Philadelphia to-day are gathered together hundreds of men, all sorts and conditions of men, old and young, rich and poor, educated and uneducated, High, Low, and Broad Churchmen. Some of them have come across the sea, many of them have travelled hundreds, some thousands, of miles to get here. We shall spend four days in prayer and worship and conference—for what? Solely for the spread of Christ's Kingdom among men. We have done this for nineteen years, and no side-issue has ever divided us. Thousands of men have thus learned the lessons of close union in essentials and broad toleration in non-essentials.

They have learned another lesson, that their citizenship is in the Kingdom of God—no less; and that the narrower relationships of the parish, the Diocese, and the national Church are but the channels through which this larger and nobler citizenship can be outworked, and so they are loosing the bonds of parochialism and sectionalism and helping the Church to become truly Catholic. . . .

A word as to methods of work. The Brotherhood, in its work for men, begins at the right end—with the boys; just where experience shows that the Church loses her grip upon them. The way to keep a boy interested is to put him to work; the Brotherhood has put boys to work.

Many of the pick of these boys go away to school and college, and are made or marred there; at any rate these are the most formative years in their lives. The Brotherhood in its College Department aims to hold them steady and keep them at work; it aims to stop the great leak through which the Church has lost many men. It is trying to develop strong men who have grown up in the nurture and admonition of the Lord. . . .

But the principal work of the individual Brotherhood man is done when he stands, in the ordinary relations of life; it is for him to quit himself like a man and be strong; strong to resist evil, strong to lend a hand. Such lives do not yield statistics, they are like yeast in the dough; but when these men join in organized work it is easier to tabulate. If I had time I could tell of men working night after night in the slums of New York, in the shelters of Philadelphia, in the Church Army Mission in Pittsburgh, in the Seamen's Home at Halifax, in the fishing smacks on the bleak Labrador Coast, in the Open Air services of the Whitechapel district of London, on the dock front of Toronto among the sailors, in rescue services at Detroit, in the hospitals and jails of Chicago, in the missions of San Francisco, among the Indians of Dakota, among the gardens of Japan, and the snows of the Yukon. But the main work is the witness of the man to his Lord, and the help of the man to his brother man, just where he stands.

The mark of the Brotherhood man is brotherliness. . . . . .

[At this point Mr. Houghteling related a number of specific instances of large results that had attended the work of Brotherhood men, and continued:]

These are instances of the results of work done by men small and great who have enlisted in our cause. Do they not justify the existence of the Brotherhood? Do they not reveal the splendid opportunities of service for all men of Good Will?

The Brotherhood calls for men—all kinds of men; and can give them all kinds of work, each according to his kind, and can give them rules to help and comradeship to cheer, in striving to attain that object which alone explains and dignifies human life and effort, and which alone puts men in line with the eternal purpose of Almighty God; The Spread of Christ's Kingdom Among Men.

OUTRAGE PERPETRATED IN WESTMINSTER ABBEY.

[*Continued from page 722.*]

ham), of which his father, Lord Norton, is patron, writes in his *Parish Magazine* why he thinks he must leave St. Mark's and take the vicarage of Saltley:

"Saltley is an enormous parish in Birmingham, numbering 27,000 souls, or nearly eight times as many as St. Mark's. A large part of it belongs to my family, and the offer of the living has been made to me by my father, who for nearly seventy years has devoted much care and money to the place. He built two churches there and many other institutions. This means that the place has a very great claim on me, and though I am utterly inadequate for such a task, I think I ought to accept it. Please do not think I am proposing to leave you for a 'comfortable family living.' The work is tremendous; the pay is £50 less than I get here, and that, as you know, is not much."

The parish of Saltley has been worked on Protestant lines, and there is "Evening Communion," but, with the exception of discontinuing that Victorian innovation, Father Adderly does not propose any drastic changes at present. The population consists chiefly of railway employees and cyclemakers.

Lord Rosebery has been reported as not being able to understand why Anglican Catholics should call the service of the Holy Eucharist in the Book of Common Prayer the Mass; just as another Scotsman and Presbyterian, Mr. Augustine Birrell, the well-known literary barrister, was similarly perplexed some years ago. Mr. Birrell, however, appears now to have learned that it is quite right to call the Liturgy proper in the Church of England by the same name by which it is commonly designated in the Roman and other Churches of the Latin Communion. In his article in the current number of the *Independent Review*, wherein he discusses what seems to him "The Sad Case of the Free Church of Scotland," there occurs this sentence:

"The pious citizen of Antioch who lent his house for the assembling together of those who were there first called Christians, would be much startled [*sic*] could he see and hear the Mass as it is performed to-day either in St. Peter's, Rome, or St. Paul's, London."

Now, it might be well for Mr. Birrell to take Lord Rosebery in hand; and cite, among other authorities, King James I., also a Scotsman (though a Churchman), who is stated to have said that the Holy Communion service in the English Prayer Book was in reality nothing but "the Mass in English."

The Rev. R. Wilson, vicar of St. Augustine's, Stepney, has left (says the *Westminster Gazette*) for the hop fields in Kent in charge of a party of East End workingmen he has organized as a hopping brigade. He will live under canvas with the men and will earn his own living as a hopper whilst down in Kent.

The Queen appears to be taking a warm interest in what is being done by the Church Army in the East End with the object of supporting the wives and children of convicts undergoing terms of punishment. The method adopted is to supply the wives with work, principally needle work, and both her Majesty and the Princess of Wales have given orders to be executed by these poor women. J. G. Hall.

SIX YEARS IN THE NEW SUNDAY SCHOOL COMMISSION WORK.—PROGRESS AND PROSPECTS.

By the Rev. Wm. Walter Smith, M.A., M.D.,

Secretary of the New York Sunday School Commission; Graduate Student Teachers College, Columbia University.

WHEN the Bishop of New York announced to his Diocesan Convention six years ago that, in response to the request of a meeting of Sunday School Workers held in the Church of the Epiphany the preceding spring, he had appointed a Sunday School Commission to examine into and suggest methods of improvement for the religious education of the young in his Diocese, he little knew that he was planting the germ of a movement that would in half a decade sweep through the entire American Church.

The Commission, as first appointed, numbered fifteen members. At its meeting for organization, held in the See House, in October 1898, the Rev. Pascal Harrower, to whose determined endeavor the Commission really owed its genesis, was most properly elected its Chairman, and ever since then has been foremost in furthering the Movement.

Great things were evidently expected from the Commission by the clergy of the Diocese. Within a month after its organization, rectors wrote, asking for suggestions, "Commission Lesson Books," etc., when as yet the Commission had scarcely secured its bearings or determined the best ways in which to help the schools. Its preliminary undertaking was a Campaign of Education, arousing the schools and the teachers to a realization of the need for betterment. The shibboleth of the new movement was that "the Sunday School was primarily a *school*," and therefore it must avail itself of modern methods of education and organization.

Public lectures to arouse interest were held. Lectures to teachers were given in St. Bartholomew's Church by the highest educators in the colleges and seminaries of the country, on "the Principles of Religious Education." Lectures on the Life of Jesus Christ and on the Life and Labors of St. Paul were added. The following year, Teachers' Training Classes were established, covering every phase of Bible and Prayer Book study, child-study, and religious pedagogy. The third year, Extension Classes were arranged, located in various churches, under the auspices of the Commission. Reading Courses were drawn up, with recommended books for study, final examinations, and diplomas. Some three hundred teachers in all were definitely aided to improved work and knowledge by these several means.

The next step was the provision of suitable lesson books. To this the Commission was practically driven, in spite of its disinclination to multiply existing manuals. The very principles of education, the acceptance of the pedagogical axioms of a graded subject-curriculum, the recognized efficiency of the source method as adopted universally in secular education, compelled the production of manuals to meet the requirements, as none were to be found in the Church to fulfil these principles. Still being unwilling to become a publishing house or to be involved in financial considerations which might cast odium upon its work for the Church, the matter of publication of manuals, prepared by a lesson committee of the Commission, was assigned to outside publishers already in business. The first books were eagerly welcomed, and thus encouraged a series of twenty-eight manuals have been put forth, according to definite plan or curriculum.

Most of these courses have been on varied aspects of Bible Study, though the Catechism and Church History are among the new ones coming out this autumn. Two individual members of the Commission have unofficially published additional Courses, which fill in in a Subject-graded Curriculum at least temporarily, each seven books, thus adding fourteen to the official list. Some of the books have reached the surprising circulation of twenty-three thousand copies in less than two years.

In connection with its work, the New York Commission has gathered the most complete Sunday School Exhibit to be found in existence anywhere, some nine-thousand lesson manuals, books, maps, pictures, models, etc., which is permanently located at the See House, and has been moved to Philadelphia for the Religious Education Association Convention, to Richfield Springs for the Summer Conference, and will be shown at Boston for two weeks, during the General Convention in October.

But the results which the Commission has been permitted to effect in the Diocese of New York are the very least of its influence. At the very birth of the New York C[illegible] ters began to pour in from every Diocese in the Chur[illegible] and abroad. The movement as a *movement* was recog[illegible] filling an imperative lack in the Church. Othe[illegible] were formed. It is interesting and will prove und[illegible] helpful to the clergy and Bishops to note some of the sig[illegible] deductions from the tabulation of the data sent to the Secret[illegible] of the Federation of Commissions and Institutes, in response to a questionaire recently sent out for the compilation of statistics in the Church almanacs.

DATE OF ORGANIZATION OF COMMISSIONS.

1898.

New York Commission.

1899.

Long Island Commission — Connecticut Auxiliary — Michigan Commission.

1900.

Los Angeles Commission—Missouri Commission.

1901.

California Commission — Massachusetts Commission — New Hampshire Commission.

1902.

Rhode Island Commission — Vermont Commission — Ottawa (Canada) Committee.

1903.

Chicago Commission—Iowa Commission—Pittsburgh Institute.

1904.

Central New York Commission—Indianapolis Commission—Ohio Commission—New Jersey Commission—North Dakota Commission—Southern Ohio Commission—South Carolina Commission—Southern Virginia Commission—Western New York Commission—Western Massachusetts Commission—Fredericton (Canada) Committee.

The impetus of the Movement the present year has outstripped all other years, and it is yet growing. At least half-a-dozen Bishops are at this moment contemplating the appointment of similar Commissions for work in their own Dioceses.

MODE OF FORMATION OF COMMISSIONS AND INSTITUTES.

By Appointment of Bishop and Convention	Ten.
By Appointment of Bishop Alone	Four.
By Election of Convention, under Motion	Seven.
By Self-formation, Institutes chiefly	Five.

Thus it is seen that out of twenty-six organizations reporting, seventeen are the official representatives of their respective Dioceses, while four more were appointed by the Ordinary, who undoubtedly has official right to make such provision for Sunday School betterment. Only five are in any sense of the term unofficial.

The Membership of the Commissions is another important and significant point. Most of them are emphatically limited as to membership. This ranges from three to fifteen. A tabulation of members is given.

Organizations limited in Membership, from 3 to 15	Twenty-one.
All-inclusive, Rectors, Officers, Teachers	Six.
All Clerical in Membership	Six.
Clerical and Lay Members	Eighteen.
Having Associate Members (New York only)	One.
Admitting Women (Massachusetts the only Commission)	Eight.

Thus the Movement tends to the selection of a few well-trained and skilled Sunday School workers, usually priests, with a proportion of about one-third laymen, to map out and suggest lines of improvement in each Diocese. It is strange that only one Commission (Massachusetts) admits women to membership, although they form the major portion of the teaching staff. Perhaps it is because most of the Commissions are representative of the diocesan convention, which is composed solely of males. Associate membership would, however, allow for the admission of women, and it would seem that their advice and coöperation would prove most advantageous.

If aggressive and progressive work is to be wrought by Commissions, funds for the sinews of war will be required in each Diocese. How is this money to be obtained? The New York Commission received an appropriation of $1,000, the first year from the Funds of the Convention of the Diocese. The second year it was given but $500. The third year and thereafter, it received nothing, the Treasurer holding that it was illegal to devote Convention monies to such an object. And yet it would appear that Official Diocesan Commissions, the committees and creatures of conventions, should receive proper funds to prosecute their work. Four Commissions are so supported—Massachusetts, Rhode Island, Western New York, and Southern Virginia. A glance at the stated sources of incomes shows up thus:

Donations and Subscriptions alone from Individuals and Parishes	Seven.

Offerings at Teachers' and Public Meetings alone	Four.
Definite Assessment on Sunday Schools	Two.
Assessments on Churches and Collections at Public Meetings	One.
Appropriation from Diocesan Conventions	Four.
Membership Fees (a large Institute)	One.

It would seem that the fairest way would be a definite diocesan convention appropriation, which would cover the entire work, under which of course each parish is really paying a proportionate assessment; or in lieu of that, a similar definite Assessment, based on the ability of the parish, made directly by the Bishop and the Commission on each parish in the See.

There is somewhat of a distinction to be drawn between a Commission and an Institute, which will explain in part the rapid progress of the former movement. The Institutes stand rather for *inspiration*, while the Commissions, taking their cue from the advances made in secular schools along the lines of child-study and pedagogy, have laid particular stress on *education*. Neither organization intends by the emphasis laid on one phase of the Sunday School regime to neglect or minimize the other phase. It simply chances that the older organizations, the Institute movement, so wide in its extent, so rich in its beneficent fruitage of intensified spiritual zeal, promulgated with such efficient fidelity by the leaders of the Joint Diocesan Committee, and especially by its devoted head, Dr. Duhring, has gathered teachers together in local centres for the deepening of the spiritual life and missionary fervor, for the particular study of particular lessons, and for quarterly or yearly mass meetings, similar to conventions. Its labors have been productive of great good, and will continue to be, even in far greater degree as time goes on. The Commission Movement, however, stands for the principles enunciated at its outset, which emphasizes child-study and the application of Modern Educational Psychology and Pedagogy to Religious Education. While never intending to put spiritual fervor in the background, it sought to call attention to betterment in teacher-training, in grading and lesson manuals, and in Sunday School organization. The relation of the Institutes to the Commissions in the future will be that of local Woman's Auxiliaries to the General Missionary Board. Most of the Institutes are confined to individual cities, a local banding together of clergy and teachers for mutual coöperation and interests. The Commissions are broader in scope and represent the Diocese itself. Usually the Institutes are directly under and affiliated with the Commissions, local branches, as it were. Thus in California, we have the Commission, diocesan in scope, and under it Institutes in San Francisco, San Jose, and San Joaquin. In Western New York, there have existed for many years, Institutes or Associations in Buffalo and Rochester. Now under the newly formed Commission, these Institutes are placed as subordinate local representatives or feeders to the Commission, the recognized Official Organization of the Diocese. So it has been in Ohio, so in Michigan, etc. Iowa, Massachusetts, and Chicago Commissions are *ab initio* forming Institutes to get into direct touch with the individual teachers and schools. Thus the older movement bears its part in the progression of the age.

What are the distinctive lines of work which the Commission movement embraces? They will fall under four heads, on each of which a word should be said:

(*a*) Teacher-training. This does not mean merely the training of teachers in next Sunday's lesson material, any more than a Seminary course means the writing of all the sermons thereafter to be preached by the clergy. It means the formation of a skilled teacher and student, who is thus enabled to prepare his own particular lesson and subject-matter. It means courses on Child-study, or Religious Pedagogy, on Teaching Methods, on School Organization, or Lesson Systems and their Principles. There are five distinct methods now being used for this training. (1) In larger centres, Teachers' Training Classes of from six to ten lessons, have proved most successful, under the Commissions of New York, Rhode Island, California, Los Angeles, and Massachusetts. (2) Local Parish Lectures, conducted by the rector, a method largely used by New York, Rhode Island, Vermont, Iowa, and California. (3) Reading Courses for isolated teachers or group classes anywhere. These were first put forth by the New York Commission, covering eleven courses, and proved so successful that other Commissions, notably Iowa, California, and Ontario (Can.), re-printed a number of them for their own local needs. (4) Correspondence Schools, which are a new feature and as yet somewhat in the air, though a substantial basis already exists in the Chautauqua Assembly Institute, the American Institute of Sacred Literature, and the Society for the Home Study of the Sacred Scriptures. (5) To Los Angeles in the West and New York in the East is due the credit for Summer Schools for Teachers, one of three days at Los Angeles and one of ten days at Richfield Springs, N. Y., in connection with the A. C. M. S. Summer Conference. A number of excellent manuals for class use and individual reading have already been published, perhaps the most widely used being the Fifty-cent Handbook for Teachers, written by the Secretary of the New York Commission, which has gone through a large edition in less than a year.

(*b*) Method of Course Study, commonly called a Curriculum. It is noteworthy that the Commission Movement par excellence stands naturally for the adoption of a proper sequence of subjects, the right subject taught at the right age, which is the inevitable outcome of applied results of Child-study in its relation to Pedagogy. This means therefore a graded curriculum. Iowa, New York, Vermont, Long Island, and Massachusetts Commissions have put forth suggested tentative curricula; but Iowa is the first Diocese to vote as a unit in Convention for the adoption of a modern all-round Course of Study, to be undertaken by every Sunday School in the Diocese this year. The general outline most likely to become universal in the movement is: (1) Catechism, Church Year, and How to Use the Prayer Book for first year in the Main School, say the age of 8 or 9, because of particular needs then and the strong functioning of memory. (2) Old Testament Stories (two years). (3) Concrete, simple, Historical Life of Christ. (4) Old Testament History, with the History of the Apocryphal Era. (5) Life of Christ as the Messiah. (6) Founding of the Church and Work of the Apostles. (7) Church History and History of Missions. (8) The Teachings of Our Lord and Church Doctrine. (9) Older Courses on the Making of the Bible, Sociology, History of the Prayer Book, Study of the Epistles, Church Hymnody and Music, Church Government, and a Course on Sunday School Teaching and Religious Pedagogy.

(*c*) Lesson Manuals. The New York Commission with this Curriculum as a basis, has produced the series of Lesson Manuals already referred to. It is reaching, in spite of its original appointment solely for its own Diocese, far beyond the limits of New York. Already more than thirty Dioceses and over one hundred parishes are using this series of manuals, simply because the source method and the high pedagogical value of the method of the lessons commend them to the clergy and teachers. It is probable that under the new Federation of Commissions and Institutes this or some similarly constructed system will be commended by the Editorial Committee, and that so soon as may be, an official general system will be produced and published under the Movement.

(*d*) The Systematic Organization of the School, the least thought of usually, and yet well-nigh the most important, will naturally come under the definite purvey of the new Movement, for the Sunday School is considered as a *school*, and just as efficient, just as systematic, just as thorough an organization can be devised to meet the proportionate requirements of a school of thirty children as of three hundred. There can be a complete marking system, with regular reports sent home monthly or quarterly, with written examinations, commencement day, diplomas, and promotion. In the application of school methods, even if separate rooms and desks cannot be provided, at least lap-boards and written work can be secured. A more general use of maps, physical, relief, and historical; of handwork, and of map-making can be introduced. All these varied lines of betterment come under the Commission Movement.

The Commission Movement is the latest step in the evolution of the Sunday School. It has come to stay. While assuredly even it cannot be the highest step that progress and development will undoubtedly attain, in the present century in the domain of religious education, it is the present-day step, paramount during this decade. Already it reaches from the Atlantic to the Pacific, from the North to the South. It has touched Canada and England and Australia. Thirty Commissions and Institutes are already in the new federation, and each month witnesses additions to this number. The National Religious Education Association is the direct outcome of the New York Commission's printed lectures on The Principles of Religious Education. Whatever the future of religious education may be in the Church, the Secular School, and the Home, the Sunday School Commission Movement must bear large share in the foundation-building.

A woman is known by the secrets she keeps.—*Selected.*

CANTERBURY AND OTHER ENGLISH BISHOPRICS.

THE interest aroused in America by the friendly visit of the Archbishop of Canterbury, has led to many inquiries relating to the interior administration of the English Church, and to incorrect statements concerning it that have appeared in many places.

The Archbishop of Canterbury is "Primate of All England"; the Archbishop of York is "Primate of England." A "feud" of several centuries' duration between the two was necessary before the little word *All* in Canterbury's title was acknowledged by the Archbishops of York. The province of Canterbury is the southern and that of York the northern of the two English provinces.

The see of Canterbury was founded by St. Augustine, its first Bishop, in 597. The present Archbishop, Dr. Davidson, is the 96th incumbent of the see. The bishoprics of London, Bangor, St. David's, and Sodor-and-Man are even more ancient, dating back to the days of the native British Church, which was almost wiped out and was driven into the mountain fastnesses of Wales by the successive depredations of Northmen invaders. There had been at least sixteen Archbishops of London before

THE ARCHBISHOP OF CANTERBURY.

the see of Canterbury was founded, but after that time London ceased to be an archbishopric, and has since known only Bishops as her Diocesans.

An important element in connection with the Archbishop of Canterbury as he is seen by the secular press, is his annual salary of $75,000. This, however, is largely fictitious. The Archbishop is compelled to keep up and maintain the extensive establishments of the palace at Canterbury and of Lambeth Palace, which can leave but a moderate income for his personal use. Many of the English bishoprics have magnificent palaces or castles attached to them; but so far from being advantages, these are expensive "white elephants" upon the hands of the Bishops. They date from the days when the Bishop, as a baron, was obliged to maintain a military establishment for protection against robbers and other invaders of the peace. Most of the Bishops would gladly exchange the cold, cheerless, expensive castles for homes suitable to the present age. Indeed the present Bishop of Worcester, shortly after his consecration, expressed a wish to sell the ancient palace and live more as a modern Englishman lives; but a storm of disapproval from antiquarians greeted his proposition, and it was shown that he had no right to effect a sale. The Bishop of London, too, took up his residence in the ancient palace under protest. The episcopal incomes are, nominally, large, but in practice they hardly [illegible] expense which is chargeable to the [illegible]

This leads us to advert to the curi[illegible] time to time by those who kn[illegible] ally by those who ought [illegible] Bishops and clergy are supported [illegible] has been denied over and over again. [illegible] separately to Mr. Gladstone, Lord Sali[illegible] and Mr. Balfour, and each one of them repli[illegible] course, that the statement was untrue. It is obvious [illegible] would be easy to point to specific acts of Parliament in which the money is appropriated for these purposes if there were any truth in the allegation. The charge is one of those fictions that at times seem to secure lodgment in the popular brain, and which can sometimes only be dislodged by demolishing the brain in which the lodgment has occurred.

The income of the ancient sees, of which Canterbury is one, is derived from the possession of landed estates, given to them in part by royal and other donors and in part acquired by purchase.

In the case of Canterbury, the donors numbered amongst them three Queens, the Black Prince, eleven Archbishops, three other clerical benefactors, and twenty-four lay nobles. These details are quoted from Dugdale's "Monasticon" by Lord Selborne in his *Defence of the Church of England*. Now, however, the Ecclesiastical Commissioners have taken the episcopal estates under their management, and pay an agreed annual sum to the occupants of the several sees, who derive nothing like the sums which formerly came to them. These Ecclesiastical Commissioners are to be construed simply as trustees of ancient funds, which are applied for the purposes declared in the trust deeds. The fact that a considerable part of the income of the Church of England is derived from "tithes," which must be paid alike by Churchmen, dissenters, and heathen, if they own property of certain kinds, does not at all make those tithes a tax upon the property. It means simply that the nominal owner of any property subject to tithes in reality owns only a nine-tenths interest in such land, while the Church owns a one-tenth interest, and acquired that tenth honestly some centuries ago. It is no hardship to the nominal owner of the property to be obliged to pay tithes, since if he was the purchaser of that property, he paid for only nine-tenths of it, at nine-tenths the value of the whole, the property at that time, as now, being subject to tithes. Consequently he is not an aggrieved party when he can retain only nine-tenths of the income.

The Archbishop, as President of the Privy Council, takes rank over all the nobility of England except the princes of the blood royal. He enjoys the use of an official residence at his see city of Canterbury, and also another residence known as Lambeth Palace, on the banks of the Thames in London, almost opposite to the Houses of Parliament at Westminster. Lambeth Palace has been the metropolitan place of residence of the Archbishops of Canterbury since the twelfth century. Custom requires that the household there maintained by the Archbishop should contain those many princely accessories of gentlemen-in-waiting, chaplains, secretaries, purse-bearers, chamberlains, etc. All this, which the conservatism of England and the intimate connection between Church and State seem to make absolutely necessary, creates such inroads upon the archiepiscopal income that is so interesting an item to the country editor in America, as to make one wonder where His Grace finds sufficient left for his own expenses.

The Archbishops of Canterbury have been exceptionally hospitable in entertaining the American and Colonial Bishops on such occasions as the Lambeth Conferences and the like. Indeed lavish hospitality has been one of the characteristics of the occupants of Lambeth Palace for many centuries.

The position of the wife of the Archbishop of Canterbury is one that shows how recent (from the English point of view) has been the permission given to the clergy of the Church to be married. The Archbishop and the Bishops obtained recognition of their high rank as spiritual peers of the realm in the days when the clergy were required to be celibates. When that requirement was released and episcopal wives became factors in English society, it was not easy to find just what rank the wives should obtain. To this day, therefore, the position of the wife of the Archbishop is singularly anomalous, in that, though her husband precedes the entire peerage, she, for her part, has no rank at all above that of an untitled English woman. The Archbishop is therefore addressed as "My Lord Archbishop" or "Your Grace," while his wife is only Mrs. Davidson.

It is of course unnecessary to say that the Archbishop of

[illegible]ry bears no official relation whatever to the American [illegible] He is to this Church what the Bishop of Rome was to other Churches in the early days of Christianity, simply a distinguished brother Bishop, occupying a see of exalted importance, and receiving as a matter of courtesy the great respect of his brother Bishops and of other Churchmen wherever he may be. Neither in the case of the ancient Bishops of Rome nor of the modern Archbishop of Canterbury does that respect imply any degree of jurisdiction whatever over other Churches or Bishops.

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Church of the Apostolic Days.*"—Part II.

By the Rev. ELMER E. LOFSTROM

ST. TIMOTHY, THE BISHOP OF EPHESUS.

(Consecration of Bishops: See Preface to the Ordinal.)

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XVII. and XVIII., Visible Sign, Inward Grace. Text: II. St. Timothy iii. 15. Scripture: II. St. Timothy i. 1-18.

THE last letter St. Paul wrote, as far as we know, was this second letter to St. Timothy. We shall study more about the letter itself in the next lesson. To-day we study rather about the man to whom the letter was written and about the office which he held.

We may briefly review the opening passage which has been given us for study, as a charge or exhortation to the younger Bishop from the older Apostle, in which the latter urges him to make good use of his office. Timothy seems to have been a faithful and sincere worker, and if he had any fault or ran any danger, it was from a lack of boldness. St. Paul here charges him not to be daunted by any fear whatsoever, and would encourage him by reminding him of the grandeur of the Gospel and of his own example of suffering therein (vs. 6-14). The mention of Phygelus and Hermogenes as unworthy examples, and of Onesiphorus, as commended for his kindness to him, suggest interesting questions as to the condition of St. Paul at this time.

As the context seems clearly to imply (here and in iv. 19), that Onesiphorus was dead, this is the one passage in the New Testament which suggests the propriety of praying for the dead. If it is desired to bring up the question, it may be observed that almost no one denies the fitness of remembering our loved ones in Paradise when we pray. The only question that may be asked is as to what we may pray for, for them. This we cannot know in detail, and so our prayers for the dead are always couched in very general terms. Such a prayer as St. Paul here makes, is certainly fitting.

That part of the Prayer Book which follows the Psalter is called the "Ordinal," because it contains the Offices pertaining particularly to the Bishop or "Ordinary." A reference to the Preface (P. B. p. 509) will show that we are expected to take Timothy as an example of the New Testament "Apostle" or "Bishop" as we call the members of that order now.

The Greek word for Bishop is *Episcopus,* and so you see why we are called an "Episcopal" Church. As a matter of fact, there is no real Church (in the historic sense of the word) which is not "Episcopal," for without having Bishops, there can be no valid ministry.

The Preface to which we have referred, declares that "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." We are here referred to two authorities: the New Testament, and other ancient authorities. Of these latter it may briefly be said that, although there are some earlier references to the threefold ministry which are clear in the light of what follows, the first absolutely conclusive evidence comes to us from the writings of Irenæus, Bishop of Lyons, and Dionysius, Bishop of Corinth, in the latter part of the second century. But at that time, which was less than one hundred years after the death of St. John, there was not only a ministry of Bishops, Priests, and Deacons everywhere recognized, but there was no thought of the possibility of anything else. And at the same time there was a conviction that that same order had prevailed from the first. In some cases, as for example, Rome and Corinth, the names of the Bishops from the time of the apostles are given, Linus succeeding "the two most glorious apostles, Peter and Paul" at Rome, and Dionysius the Areopagite, being the first Bishop of Corinth.

Unless it could be shown, therefore, that the New Testament somehow directly contradicted it, we should be compelled to believe that the threefold order had prevailed from the beginning. And not only do we find no contradiction, but we find that no other supposition would at all agree with the references there made.

In addition to the Twelve Apostles, we find that there were others who exercised a higher office than the ordinary "elder" or priest. Such was St. James, the Bishop of Jerusalem, called the brother of our Lord; and, since His brethren did not believe on Him until after His resurrection, he could not have been one of the two Jameses who were of the Twelve (see Gal. i. 19; Acts xv. 13, 19; St. John vii. 5; St. Matt. xii. 26; Acts i. 14, and, as showing the reason for his change, I. Cor. xv. 7).

That St. Paul and St. Barnabas were apostles is very evident (see especially Acts xiv. 23; Gal. ii. 9, and the opening verses of most of St. Paul's Epistles).

St. Timothy, to whom this letter was written, was also something more than an elder. Both to him and to St. Titus is the same charge give, that they appoint elders in every city, committing to their charge the same Gospel which they had themselves received from St. Paul (see II. Tim. ii. 2, and Titus i. 5). The last reference also shows how incidental is the written record of these things, as St. Paul there says that he is repeating instructions which had already been given by word of mouth. That there is no clear description of the early Church organization arises from the fact that it was, of course, perfectly familiar to all those to whom the letters were written. This very fact makes all the more weight attach to such references as we do have.

As to the life and ordination of St. Timothy, there are some references which ought to be made in connection with our subject. He had become versed as a child in the Jewish scriptures, having been taught them by his mother Eunice and his grandmother Lois, as his father was not a Jew. His whole life was changed when St. Paul came to his home at Lystra upon his first missionary journey, and when the great apostle came there again upon his second journey, he took Timothy with him as a "minister," perhaps to take the place of John Mark. From that time on, Timothy was either with St. Paul or carrying out his plans by going to places to which the apostle himself could not go. He thus worked at Philippi, Berœa, and Thessalonica. He was at some time a prisoner, and, as his name is coupled with St. Paul's in the opening salutations of the epistles of the captivity, as we have already seen, it may be that his imprisonment was at that time. Finally, as a Bishop, he was left in charge at Ephesus. It would be well to have the pupils discover all these interesting facts about this young Bishop from the original references (Acts xvi., xvii.; I. Thess. iii. 1, 2; Heb. xiii. 23; I. Tim. vi. 13; I. Tim. i. 3).

His ordination is twice referred to in these letters as having been with "the laying on of hands." Once (II. Tim. i. 6) St. Paul says that it was with the laying on of his own hands, and another time (I. Tim. iv. 14), he declares that it was with the laying on of the hands of "the presbytery." It must therefore be concluded that if these both refer to the same occasion, as they probably do, both the apostle and the elders joined in the laying on of hands; and if you will turn to the Office for the Ordination of Priests, you will see that the same custom is still observed in the Church (P. B., p. 522).

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, you would find this simple, common-sense rule doing for you what no prayers or tears could ever accomplish.—*Elizabeth Prentiss.*

What a debt is ours to that old religion which, in the childhood of most of us, still dwelt like a Sabbath morning in the country of New England, teaching privation, self-denial, and sorrow! A man was born not for prosperity, but to suffer for the benefit of others, like the noble rock-maple which all around our village bleeds for the service of man. Not praise, not men's acceptance of our doings, but the Spirit's holy errand through us, absorbed the thought. How dignified was this! How all that is called talents and success, in our noisy capitals, becomes buzz and din before this man-worthiness. —*Emerson.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ARMENIA APPEALS TO AMERICA.

To the Editor of The Living Church:

I READ in the newspapers, a few weeks ago, that His Holiness our venerable Catholicos, Supreme Patriarch of Etchmiadzin, had sent to Europe a special delegation, two Archbishops and one layman, to appeal to the Christian Powers to put an end to the massacres and tortures which our Church and nation have been suffering for so long at the hands of the bloodthirsty Turk. The same delegation is now on its way to this country to deliver a special letter from our Catholicos to the President of the United States. In this letter, His Holiness, after describing the terrible conditions existing among our people, begs the President, as the head of a powerful Christian nation, to act with the European Powers to put an end to the Turkish atrocities.

People have often asked why, in this enlightened twentieth century, such a man as the present Sultan of Turkey is allowed to exist. The answer is plain enough. The Christian Powers and Churches of Europe alone are responsible for the fact that the Turks are still in the darkness of ignorance and shut out from the benefits of the "Word of Life" and of civilization.

For, had the representatives of the Roman Popes been brave enough to work among the Turks from the very day they were settled in that country, and preach Christ to them and supply them with the benefits of civilization, not a Christian soul would suffer to-day. The same could be said of the missionaries of the American Board; but not one member of these two religious organizations could prove that he has ever converted one Turk and brought him into the light of Christianity during the whole length of his stay in that country.

It is indeed sad to see the Christian Faith, which in its youth and weakness fought so bravely through its humble representatives, the Apostles and their successors, that the most wicked rulers of olden times were obliged to bow their crowned heads before its teaching, now in this enlightened age shamefully obliged to bow—through its powerful representatives, the Christian rulers of the world—at the feet of the "Great Assassin," Abdul Hamid; while an ancient Church and nation, unable to bear the tortures imposed by Turkish barbarity, is crying out, "How long, O Lord, shall the ungodly triumph?"

And now in the personality of the Martyr Church of Armenia, our Lord Jesus Christ Himself, who taught, "Thou shalt love thy neighbor as thyself," is appealing to the conscience of every true Christian, saying, "Whatsoever ye would that men should do to you, do ye even so to them." To you, O true and faithful Christian brethren in general and the administrators of the Holy Sacraments in particular, are appealing in the most pitiful manner, hundreds of thousands of defenceless women and children, who are day and night wandering around the ruins of their sweet homes in search of the loved ones who have been tortured and murdered by the ungodly Turk for the sake of Christ.

I am sure this is a grand opportunity for everyone who really knows and lives the exact meaning of the word "Christian" to "show his faith by his works" and join his voice with the Armenian delegation beseeching the United States Government to act with the Powers in Europe and put an end to the atrocities of this man who has been long enough a shame and disgrace to Christianity and the civilized world.

I do not believe that there will be a single one among the readers of this appeal which I make on behalf of my afflicted brothers and sisters in my Fatherland, who, confessing himself a Christian, will shut his eyes that he may not see the tears of a nation perishing under awful tyranny, or stop his ears that he may not hear the cry of the helpless. Surely, if he does, he can no longer say he glories in his faith.

Y. M. C. A., Taunton, Mass. MARCARIAN.

ECCLESIASTICAL DISCIPLINE.

To the Editor of The Living Church:

WITH regard to your very pertinent editorial on [illegible] of Ecclesiastical Discipline, as applied to divorce

In His merciful provision, through the Forty Years' Wanderings of the children of Israel, that only those who had been proved capable should enter upon the responsibilities and privileges of the Promised Land, God has given us the very best of precedents for the proper and just enactment of a principle in the nature of an *ex post facto* law—of which nature all reforms must necessarily be.

Why could not General Convention enact a law of discipline governing the subjects of this great and crying wrong, to take effect after the lapse of a definite period of time—say thirty-three years, the period of a generation? Or at least, that that legislative body should appoint a time thus providing for the *transition* from the wrong to the right, at which the Church should definitely enact such a law? Meanwhile she could, by her appointed instructors, prepare the laity for taking this higher ground. HOBART B. WHITNEY.

Essex, N. Y.

THE NAME OF THE CHURCH IN THE UNITED STATES.

To the Editor of The Living Church:

AS a postscript to my note with reference to the time when the Name the "Catholic Church" is first found in use, would it be too hasty a conclusion to draw that the author of the name was St. John the Evangelist himself?

As regards the name "Protestant Episcopal Church," would you let me point out that it is peculiar to the United States? In the popular mind it must sound as the name, either of a new denomination, so to speak, or a dissentient offshoot of the Catholic Church, such as the "Reformed Episcopal Church" is of the P. E. C. Again, it does not carry any weight as regards the Roman "Branch"—Rome cares nothing for Protestantism in any shape. She claims to be the whole Catholic Church. But the adoption of the term "Catholic" by the American Church would be to touch Rome roughly on a very sensitive part. It would really be the most protestant weapon against that claim of Rome. The name "The Catholic Church in America," popularly shortened into "The American Catholic Church," would be a set-off to the "Roman Catholic Church" as being a foreign Church, really Italian, not American; as itself bears witness, by having its services in Latin, not in the native language of the American people.

Toronto, Sept. 19, 1904. W. E. COOPER.

THE JOURNALS OF GENERAL CONVENTION.

To the Editor of The Living Church:

I OBSERVE you did not notice last week the attack upon Dr. Hutchins made by *The Church Standard* by reason of the change made in the title page of the Journal of the last General Convention. I presume you failed to comment upon that animadversion of your contemporary, by reason of your statement the week before that you were through with criticism upon what might appear within the columns of that journal. It seems only fair to Dr. Hutchins, however, that one or two things should be said in this connection.

In the first place, the Journal of General Convention is the product of the secretaries of *both* Houses of General Convention, so that whatever is done, is undoubtedly by concurrent agreement of the two secretaries.

I confess that, so easily is mankind moved by what he sees, my first thought on reading what appeared in *The Church Standard* was that a grave indiscretion had been committed. Here seemed to be one of those awful conspiracies of the ritualists which Mr. Walter Walsh has so vividly shown up in his *Secret History of the Oxford Movement*, a book which might well bear upon its title page the inscription "Important if True."

Like many another mare's nest, however, this did not seem so serious after I had begun thinking it over. Did you ever notice how much good comes from thinking? I suggest it, because so few seem to do it.

I remembered that the like criticism can be made against the secretaries of pretty much all our American Dioceses, in that, where a generation or so ago the Journals of diocesan Conventions invariably bore the inscription showing the Journal to be that of the Protestant Episcopal Church in the Diocese

A. D., to-day almost none of the Journals bear those sacred

Residing, as I do, in a city where I have the opportunity to consult a file of diocesan Journals, I have taken "ghoulish glee" in looking over the title pages of some of last year's Journals, in order to see how many other secretaries, like Dr. Hutchins, have their part in that dire conspiracy. There, for instance, is the awful ritualism of the Diocese of Kentucky, the Journal of which bears only the inscription: "Journal of the 75th Annual Council of the Diocese of Kentucky." Lexington, across the imaginary line from this Diocese, is no better, for we have: "Journal of the Proceedings of the 8th Annual Council of the Diocese of Lexington." Other people in Massachusetts share in Dr. Hutchins' awful perfidy, for the Journal of that Diocese bears the inscription: "Journal of the 118th Annual Meeting of the Convention of the Diocese of Massachusetts." Of course, as everybody knows, I could go on almost indefinitely in these quotations. So "there are others," beside Dr. Hutchins.

Then, too, plenty of other changes have been made in the Journals of General Convention since the first was issued, and nobody complained.

For nearly a century a report *in extenso* of every Diocese appeared in the Appendix. For these were substituted Tables of Statistics by Dr. Hutchins, but the Convention did not authorize them. Until 1883 the Journal of the House of Deputies preceded that of the House of Bishops. The order was reversed by the Secretary in the latter year, for which there seems to have been no censure. For nearly a century the Journal had no Index. For thirty years there has been an Index satisfactory to the most critical. And other changes might be noticed. The title-page, too, was never adopted by the Convention, and an examination of the original Journals, shows material changes in the title-pages from time to time.

Does it not seem absurd that in this twentieth century such trivial matters could be alleged against one who, by more than thirty years' service, has proven his trustworthiness as an officer—call him a "paid clerk" as does *The Church Standard* if one is pleased to do so—of the Church's General Convention?

Why do you suppose *The Church Standard* is so intent upon hurling mud at Dr. Hutchins and yourself? Have either, or both of you, upset some of their plans?

Your humble servant,

George H. Anderson.

CLERICAL VETERANS.

To the Editor of The Living Church:

ALTHOUGH not entitled to be a candidate for the "United Clerical Veterans," the writer wishes to say a word as to their "status" (Vid. L. C., p. 483).

During Ember Week, just past, we prayed for grace to imitate St. Matthew, also for "fit persons to serve in the sacred Ministry of the Church."

Observation shows that the Church's ministers are often forced to become "publicans," instead of being pastors, and with the inevitable result.

The Apostles met the danger promptly: "It is not reason that we should leave the word of God and serve tables." The very existence of vestries and committees is to care for the temporalities, and leave the clergy free to minister the Word. When this practice of the Apostles is restored, then the clergy will not have to be able financiers, and the people will ask for experienced physicians of souls.

Edward H. Clark,
St. Matthew's Day, 1904. *Priest.*

THE MISSIONARY MASS MEETING IN BOSTON.

To the Editor of The Living Church:

INASMUCH as but few persons outside of the membership of the General Convention can be admitted to the opening service in Trinity Church on the 5th of October, the Missionary Committee, realizing the desire of many of the clergy and others to see and hear the Missionary Bishops and the distinguished visitors who are to speak on the 10th and the 16th, have set apart a number of tickets for such use. Applications can be made by letter, at once, addressed to The Missionary Committee, Copley Hall, Boston. The speakers on the 10th are: Bishops Lawrence, Brent, McKim, Graves, Ferguson, and the Archbishop of Canterbury. On the 16th, Bishops Tuttle, Kinsolving, Rowe, Nelson, Keator, and Boyd-Carpenter of England.

G. W. Shinn, *Chairman.*

MARRIAGE AND DIVORCE.

To the Editor of The Living Church:

ANENT letter of Mr. J. C. Anderson on the "Proposed Canon on Marriage and Divorce" in your issue of September 10th.

It does seem, and here I speak as "the man in the street," that if illicit commerce before marriage allows the breaking of the marriage tie, illicit commerce after marriage should do so also.

Argue as theologians may concerning the technical differences between πορνεία and μοιχεία the common sense of the ordinary man cannot see why the effect of the illicit act done after marriage should not be the same as when committed before marriage. Sincerely yours,

Covington, Ky., September 14th, 1904.

Arthur R. Price.

To the Editor of The Living Church:

IN your editorial discussion of the proposed revision of the canon relative to marriage and divorce in your issue of September 17th, you make use of the following language: "Discipline would be entirely warranted", in the Church, "but so long as the Christian Church is torn and distracted by disunity, that long will the discipline of the laity be reduced to a minimum." You then proceed to a defence of the proposed Canon (*in extenso*)—practically on that ground.

Without going into the merits of the Divorce question itself, or reviewing scripture exegesis, allow me very briefly to address myself to a criticism of the proposed legislation of the canon in general, and sundry points in your argument in particular.

Ought we not right here to learn a lesson from the Roman Church? No one realizes more profoundly than a clergyman occupying my official position, how many causes are operative to alienate children of the Church from her communion. Will not that canon not only fail to attain its end, but add another element of power to the sectarian appeal? When a Protestant-Roman Catholic marriage takes place in the Roman obedience, the Roman Church does not hand over the parties to a secular officer of the law or a Protestant minister. The regular service used by the Roman priest in Matrimony is forbidden, but the Church handles the ceremony nevertheless.

Again, is there not a certain degree of moral obliquity involved in withholding the "minor Sacrament," and throwing wide the doors of the "major Sacrament" to one who is supposed to have offended against the moral law of God and the Church? The marriage of the innocent party is either wrong or right; and the act should be authoritatively classified by the Church. The proposed canon results in a situation which can be paralleled by the case of a recalcitrant Jew under the old Dispensation, who is cast out of the outer Court of the Temple in consequence of unworthiness, but is admitted by a side door to the "Holy of Holies" in the "Inner Sanctuary."

Again, many Churchmen are fond of condemning the Prohibition party for enacting laws in advance of the public sentiment essential to their support. I travel much and meet many men, and I think I can confidently state that the legislation proposed by that canon will not have the support of eight out of ten of the business and professional laity who have given any consideration to the question. I do not refer in this ratio to the regular lay representatives at diocesan and General Conventions, but the substantial stay-at-home men who are now doing very little public talking, but much thinking. Might it not be wise for the Church to enter upon a systematic campaign of instruction prior to legislation of a binding character?

Right here a difficulty suggests itself. A writer in a late article on this subject says: "It is our opinion that a canon setting forth the principle but passing *no dogmatic judgment upon the texts* should be passed." In my humble opinion this reverses the correct policy. A dentist will often say to a patient, "It is no use to treat the pain at that point. It originates elsewhere: in an inflamed nerve in the mouth. Go to the point of origin of the pain and treat it there." Now the whole difficulty of the Divorce question originates in a supposed erroneous "dogmatic judgment upon texts," otherwise our canon would inevitably have conformed to the Roman standard of marriage. To attack the canon authoritatively and ignore the texts, ergo, is to violate one of the generally accepted principles so clearly illustrated in the method indicated by medical philosophy and military strategy. The lawyer in the pew (living in the latitudinarian atmosphere of our Republic) thinks he sees both mercy

and justice on the side of the canon as it at present exists. The rector, later, reads as a scripture lesson for the day the passages from the Gospel upon which our present canon is based. He then, we will say, reads from the pulpit the proposed legislation as the Canon law of the Church. To the lawyer, unskilled in classical exegesis, the scripture appears authoritative and plain. It also conforms to his judgment. He opens the Prayer Book by his side and reads from Article VI.: "Whatsoever is not read therein" (Scripture) "nor may *be proved* thereby is not to be required." "It is not lawful for the Church to ordain anything that is contrary to God's word." He turns to Article XX. and reads: "Although the Church be a Witness and Keeper of Holy Writ, yet it ought not" (like the Church of Rome) "to *decree anything* against the same."

The problem in Constructive Statesmanship before the Church is how, first, to handle the Scripture and, next, to construct the canon. If the wisdom and learning of the Church is ready to pronounce these special texts interpolations, or the present translation inaccurate exegesis (a question not touched upon by this article), give them heroic treatment—"Amputate" them or alter them in the Scripture lessons. The Articles throw the burden of proof upon the Church. Manfully face the issue. We may thus eliminate the peril not only of popular discontent, but also of a factional war—a battle which will probably be renewed in every General Convention of the Church for years to come.

William M. Walton,
Archdeacon of Indianapolis.

I. & V. R. R., September 19th, 1904.

MORTGAGE BURNING INSTEAD OF INCENSE BURNING.

To the Editor of The Living Church:

THOUGH the faithful feminine "stand-by of the parish" applied the torch to that $3,800 mortgage as long ago as Whitsun Ember Friday evening (and recorded twice by you on page 182 of your issue for 4th of last June) I have failed to see any comment on it.

Though such Protestant performances frequently occur and are often pre-placarded with the sensational heading of FIRE on their meeting houses, and even public advertising spaces, this is the first time I ever heard of a public "mortgage burning" in any Anglican church or one in communion therewith, and I hope it will be the last of this sort of (excuse me from dubbing it) Protestant Incense Burning.

256 S 38th St., Wm. Stanton Macomb.
Philadelphia, St. Matthew, 1904.

SOCIAL CONDITIONS IN COLORADO.

To the Editor of The Living Church:

THE letter of the Rev. A. L. Byron Curtiss is full of grave inconsistencies. He regards the Colorado situation as "a delicate one"—then he immediately proceeds to name a Governor, a Lieutenant-General, and a labor organization who are nameless in the original article. If the matter is as delicate as he thought it was, why does he rush into print?

He is evidently ignorant of the conditions. He does not know that there was no question of hours of labor nor of the daily wages involved. He is of the opinion that all the working men belonged to the organization he mentioned!

As to the facts mentioned by your correspondent from Colorado being *news* or not, is a question for the editor to decide and he did so decide. I would courteously suggest that the Rev. A. L. Byron-Curtiss read Mr. Walter Wellman's "Responsibility for Industrial Conditions in Colorado" in the Chicago *Record Herald* of August 10th, or in the Denver *Times* (a Democratic paper) of August 12th, and post himself. Mr. Wellman spent several days investigating this matter on the spot, and his account is exhaustive, bearing out the facts mentioned in the article which the Rev. Mr. Byron-Curtiss has taken exception to.

In Colorado the workingmen *do* go to church, and I regret to be compelled to infer from his letter that they don't in Rome.

Maurice J. Bywater.

HYMNS AND THEIR TUNES.

To the Editor of The Living Church:

YOUR article on the choice of hymns open a subject of wide interest. Please let me send you some experiences.

There are in this country over 200 churches bearing the designation of St. Luke. For the Sunday before this feast, and for the day itself, rectors and choirmasters will natu to hymn number 172,

"What thanks and praise to Thee we owe

And in all probability will turn away from it, be to no suitable tune.

When the International Convention of the Brotherhoo St. Andrew met in Buffalo, one of the hymns used in a memor able session was from *Hymns Ancient and Modern*

"The day Thou gavest, Lord, is ended

So impressively was this sung, so did its melody haunt those who heard it, that some of us sought occasion to use it in parochial services. But we found ourselves up against a ruling that no hymns might be used except those in the authorized hymnal. Being in want of a good tune for Archbishop Maclagan's fine hymn (mentioned above) for St. Luke's day, I borrowed this one. Transposed to the Key of G flat and with chords filled in a little (the tune as printed in the English book has a shrill or thin effect) it becomes as melodious and rich as it is reverent. For five years I have used it constantly, and no hymn is better sung or more liked by our St. Luke's people. After certain lessons and Gospels, and on and near our saints' day, it is indispensable.

No suitable tune has been provided for Dr. Oliver Wendell Holmes' beautiful hymn, number 313:

"Lord of all being, throned afar."

There is, however, a tune in a song and hymn book called *The Morning Hour,* published by Ginn & Co., tune "Holmes," page 82. I have heard hundreds of students sing Dr. Holmes' hymn to this tune and from this book, with fine effect and with evident enthusiasm. Some of them have told me that it is their favorite hymn. That an American should have given us such a model of devotional warmth is a gratifying reason for its frequent use. Set to this tune, it has proved exceedingly popular with my congregation for five years. It seems peculiarly suitable for churches having a lighted altar, with teaching quite consciously Catholic.

Hymn 314, by Bishop Coxe:

"O who like Thee, so calm, so bright,
Lord Jesus Christ, Thou Light of Light";

and Hymn 103,

"At the Cross her station keeping";

both exceedingly fine hymns for the use of the faithful, are unfortunate in not being associated with any tune-setting of sufficient individuality and beauty to call out the lasting interest of choir and congregation. For the former, Stainer's "Rest" ("Beati") is given in one hymnal, but Dyke's "Melita" would seem preferable; but the verses merit a setting of their own. A glance will show why it is difficult to borrow any other tune for 103.

Can any of your readers send any further suggestions on these four fine, but almost unsung, hymns?

St. Luke's Rectory, John S. Littell.
Brockport, N. Y., Feast of St. Matthew the Evangelist, 1904.

REDUCED RATES TO GENERAL CONVENTION.

To the Editor of The Living Church:

SOME of your readers who purpose to come to Boston on the reduced rates allowed in connection with the General Convention, may be glad to know that they can get return tickets any time from October 5th to the 31st, instead of from October 15th to 31st, as previously announced.

Concord, Mass., Charles L. Hutchins,
September 22nd, 1904. *Secretary House of Deputies.*

HERESY WITHIN THE CHURCH.

To the Editor of The Living Church:

THE letter of your correspondent in regard to the too prevalent denial or ignoring of the doctrine of the Incarnation is very timely, for the situation is no better, but rather worse, at the present time than it was ten years ago, when our Bishops were moved to send out the famous Pastoral of 1894, which was re-affirmed and approved by the Bishops in the General Convention of 1895. It expressed in vigorous and unmistakable language the true teaching of the Church on the two great subjects, The Incarnation and The Holy Scriptures; and was said by a well-known Bishop to be the grandest document that ever emanated from the Bishops of the American Church.

That the above Pastoral Letter was sent forth by our Bish-

as in their effort to perform faithfully their duty in striving to banish and drive away from the Church all erroneous and strange doctrines"; and that the existence of strange and erroneous doctrines in some parts of the Church in regard to the Incarnation and the Holy Scriptures rendered their godly counsel on those subjects necessary, must have been obvious to every impartial reader of the Pastoral. In some quarters the Virgin Birth or immaculate conception of our Lord is denied, and in others its teaching is either entirely ignored or explained away.

Upon this doctrine of the Incarnation the whole structure of Christianity rests; and if this is not true, our Lord has no more claim upon our allegiance than either Confucius or Buddha.

E. H. Van Winkle.

St. Clement's Church, New York City, September 24, 1904.

A PERMANENT PRESIDING BISHOPRIC.

To the Editor of The Living Church:

I BELIEVE one of the most important questions in the practical work of the Church which is to come up at Boston is the Amendment to the Constitution with reference to the Presiding Bishop (Amendment to Article 1, Section 3).

I believe the proposed Amendment as adopted by the Convention of 1901 is, for serious reasons, objectionable. The election by the General Convention every *three years* of a Presiding Bishop would, I cannot but feel, be unfortunate.

I believe it unjust to *any Diocese* with the work devolving upon the Presiding Bishop to take three years' time, or for that matter the time for any other period, of a Diocesan Bishop to look after the general interests of the Church.

I believe it an undue burden to put upon the shoulders of *any Bishop* the care of the work of the general Church in addition to that of his own Diocese.

I believe the Presiding Bishop should be the actual as well as the nominal head of the great work of the Church—its general missionary work—and that this should receive his attention for the greater portion of his time.

He should reside permanently, it seems to me, at or near the center of this work. His influence, both personal and official, by reason of his high office, would lend great influence in fostering and developing general interest in the missionary work, resulting in more active personal effort on the part of clergy and laity, as well as augmenting materially in my judgment the funds needed for this great work.

I respectfully submit to you, therefore, an article which, if in the wisdom of the General Convention should be considered wise and be adopted, would cover the points named above. I believe you would render a service to the Church if agreeable to you to publish the same, that it may enlist careful consideration in advance of the assembling of the Convention, and if this outlined amendment is not what may be deemed best, that it may be so improved as to secure the wisest possible provision.

Very truly yours,

Louisville, September 24, 1904. Wm. A. Robinson,

A Lay Deputy, Diocese of Kentucky.

SUBSTITUTE FOR THE PROPOSED SUBSTITUTE OF 1901 TO SECTION 3, ARTICLE 1 OF THE CONSTITUTION.

(See page 571 (Appendix XVI.) Journal 1901.)

Art. 1, Sect. 3.

The General Convention by the concurrent vote of the majority of all the Bishops entitled to vote in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies shall elect one of the Bishops having jurisdiction within the United States, to be the Presiding Bishop of the Church.

The Presiding Bishop thus elected shall discharge such duties as may be prescribed by the Constitution and Canons of the General Convention. Upon his acceptance of the office of Presiding Bishop he shall relinquish his former jurisdiction. He shall hold office during life until he becomes seventy years of age, unless before that time, he shall resign with the consent of the General Convention; or he may be relieved by the concurrent vote of the majority of the Bishops entitled to a vote in the House of Bishops, and by a majority of the Dioceses entitled to representation in the House of Deputies, if in the judgment of the General Convention he becomes disqualified by reason of infirmity, or other cause.

The salary of the Presiding Bishop shall be paid by the general Church, in such sum, and such way as may be provided by Canon. His full salary shall be continued for life after he shall have served to the prescribed age limit of seventy years, and may be continued in full or in part by order of the General Convention, in case he vacates the office before attaining the age limit prescribed, as hereinbefore provided.

When for any reason a vacancy in the office shall occur, the senior Bishop by consecration having jurisdiction within the United States shall thereupon become the Presiding Bishop until the House of Bishops shall elect an acting Presiding Bishop, who shall hold office until the next meeting of the General Convention, at which the Presiding Bishop shall be elected.

HOW THE YEAR CLOSED FOR GENERAL MISSIONS

The September Meeting of the Board of Managers

AFTER summer recess, the Board of Managers met at the Church Missions House on Tuesday, September 20th. In the absence of the President and Vice-President, the Bishop of Pittsburgh was called to the chair. In the course of the meeting, by invitation the Bishop of Cape Palmas addressed the Board, making a special plea for money for the buildings for the Girls' Training Institution on the St. Paul's River, where the lease on the building at present occupied will expire in November.

The Treasurer reported that the receipts of the Society, applicable to the missionary work during the past fiscal year, including legacies, was $676,000, and that there was an arrearage of $37,686 on the year which, with the deficiency of a year ago summed up $157,657. He gave the sources of receipts as follows:

Parishes	$316,132.84
Individuals	97,209.52
	$413,342.36
Sunday Schools	115,443.37
Woman's Auxiliary	45,761.63
Woman's Auxiliary, Individual	25,931.76
Junior Auxiliary	5,595.42
Interest	45,725.04
Miscellaneous	5,522.16
	$657,321.74

The foregoing table shows a gain of $18,725 on parish offerings, $14,356.37 on individual contributions, $893.75 on Sunday School offerings, with two items of decrease, as follows: Woman's Auxiliary $9,357.77, interest and miscellaneous $5,495.51; making a net increase of $19,122.37, applicable upon the appropriations for the year. The increase under the Apportionment Plan has been very marked. The first year it was in operation it was undertaken by 3,622 parishes against 2,226 the preceding year; the following year 4,177, and in the year just closed about the same number, making an increase in parishes contributing for the three years of 1,951. In 1901 from parishes and individuals we received $235,993. In 1902, the first year under the Apportionment Plan, we received from the same sources $329,687, a gain of $93,693. In 1903 we received $380,260, a gain of $50,573. This year we have received $413,342, a gain of $33,081, or a total gain for the three years under the Apportionment of $177,348. The Treasurer further remarked that if the strong Eastern Dioceses had sent in the amount apportioned to them, all appropriations would have been covered, and there would have been but a small arrearage at the beginning of the present fiscal year. It may be added that the only Eastern Dioceses which met their Apportionment in full were Pennsylvania, Rhode Island, and Western Massachusetts. All but one of the domestic Missionary Districts sent the full amount apportioned. A full list of the Dioceses and Districts completing their Apportionments is as follows: *Dioceses*—Arkansas, Dallas, East Carolina, Kansas, Kentucky, Lexington, Maine, New Hampshire, North Carolina, Oregon, Pennsylvania, Rhode Island, South Carolina, Springfield, Virginia, Western Massachusetts, and West Virginia. *Missionary Districts*—Alaska, Arizona, Asheville, Boise, Duluth, Honolulu, Laramie, Montana, New Mexico, North Dakota, Oklahoma, Olympia, Philippines, Sacramento, Salina, Salt Lake, Southern Florida, South Dakota, and Western Texas. Furthermore, the Treasurer reported, as he said, with great pleasure, that the amount lacking in the Woman's Auxiliary United Offering of 1898 to support missionary women workers, had been entirely made good by contributions for the purpose, thus enabling the staff in the domestic and foreign fields to be continued without calling for anything over their own voluntary contributions upon those who at the beginning of the year guaranteed the payments.

The officer in charge of the coolie supply-train in one of the Japanese divisions was called before his general to be commended for his efficiency in the battle of the Yalu. A part of the commendation was an invitation to drink a glass of *saké*. The coolie master asked if he might have a cup of tea instead, remarking that he was a Christian, and preferred not to drink *saké*. Upon this the general further commended him for having convictions and the courage to stick to them.

"The study of Oriental creeds and their fruits, compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political and moral future of the countries of Asia lies in the acceptance of that other and later Oriental creed which is centered in that Divine Person to whom, in spite of her divisions, Christendom bows the adoring knee."—*Isabella Bird Bishop.*

The Family Fireside

A SWEET COMPARISON.

It is a beautiful summer day.
Robins sing loud while the sun shines bright,
High o'er the top of the garden wall,
Branches are waving with blossoms white.

Many a nightingale hovering by,
Raises its glorious voice in song.
Gayly the brooklets with rapturous sound
Babble their glee as they dance along.

There are no clouds in the lovely sky,
Nothing is there but celestial blue;
Fruit trees are heavy with luscious fruit,
Rich is the rose with its brilliant hue.
* * * * * * *
What is the use of the lovely scene?
Thou art forever before mine eyes;
Lovelier far are thine orbs of light,
Bluer indeed than the sunny skies.

Rich are the trees with their ripening fruit,
Brightly the flowers burst forth from seeds,
Richer by far is thy noble heart
Laden still more with thy golden deeds.

What if the sun with its lustrous light
Shines on the earth from the skies above?
Brighter by far is the light that shines,
Showing the bliss in our nameless love.

Sweeter thy voice than the birds' soft tones,
Thou to my heart of all most dear;
Sorrows and joys as a vaporous mist
Flee from my presence when thou art near.

Caroline Bayard Conger.

A MODERN CLEOPATRA.

By Crittenden Marriott.

"SOMETHING has gone wrong with you, to-day, Mr. Temple," said the girl, sympathetically. "What is it?"

Dick raised himself with a start.

"What makes you think so?" he responded, with a dreary attempt at a smile.

"As if I couldn't tell! Out with it."

A ray of light seemed to relieve the gloom of Dick's abstraction.

"Something is worrying me, sure enough," he said, slowly. "I'm not good company to-night, and I suppose I shouldn't have come here to impose my grumpiness on you. It isn't my own trouble, except indirectly. A friend of mine is up against it, good and hard—slang is very expressive, sometimes—and I am troubled for his sake, and because my own turn may come nearly any day."

"Can't you tell me about it?"

"I should be glad to. It involves a rather complex problem, and I should like to know how it seems to a woman's moral sense."

The girl settled herself more comfortably in her chair and gazed at the man who sat opposite her before the fire.

"Well?" she said, with a rising inflection.

"It's this way," responded the man. "You've heard me speak of my friend, Outhall, haven't you?"

"Outhall? No, I can't say I have."

"Haven't you? That's strange. I thought I had done so, often. He was elected to the Legislature a year ago, just as I was. Before he was nominated, the old man—you know who I mean—asked him how he stood on the traction bill. Outhall hadn't studied the question much, but was inclined to favor the railroad companies. He told the boss so, and the old man thereupon promised him the nomination. In due time, he got it as a matter of course, and was elected."

"Well?"

"Well, the bill is up now. It will be voted on to-morrow. Meanwhile Outhall, poor devil, has discovered its true inwardness. He says, and I agree with him, that it is one of the most impudent and infamous schemes of plunder ever attempted. The question is, what is he to do?"

"Do? Vote against it, of course."

"And betray the old man?"

"What has the 'old man' to do with it? Your friend was elected by the people."

"But he was nominated by the old man. No one can be nominated or elected to any office from his district without the approval of the boss. Outhall knows that he would never have secured the nomination if it had been known that he would oppose this bill. He feels in honor bound to keep his side of the bargain."

The girl looked indignant.

"Oh," she cried, "don't you see? Can't your friend see how false a conception that is? Even the old copy-book maxims decry it: 'His honor rooted in dishonor stood and faith unfaithful kept him falsely true.' There is only one answer to this question. Can't he see it?"

The man looked a little shamefaced.

"I suppose he does see it," he returned. "I suppose he is trying to persuade himself against his better sense. You see, the situation isn't quite as simple as you may suppose. It isn't only that he is in pawn for the past; his whole future also is involved. You see, he has been working for a certain high office for a long time and is now pretty certain of getting it—if the old man doesn't turn against him."

"Oh, it's that, is it? It isn't quite so much a question of paying a debt to the past as of accepting a bribe for the future. I'm beginning to despise your friend Outhall, Mr. Temple."

"Don't do that, for God's sake, Mildred!" cried the man, unconscious that he had used the girl's given name. There was something like horror in his accents. "Outhall isn't a bad fellow, at all; it's only my bungling way of putting things. The office has never been offered him as a bribe. In fact, the old man doesn't know yet that he is even thinking of it, and nobody but you knows that he has changed his mind about those traction bills yet. Outhall wants to do right; he does, indeed; but the temptation to do the other thing is heavy. You see, he spent all his money at the election last year and borrowed besides. Unless he gets this office, he will have to sell out everything to pay his debts."

"Not everything. He would keep his honor."

"Yes; but who would know it? If he votes against this bill, who will believe he did so for conscience's sake? The other side is also spending money. His own party papers will damn him as a traitor, and say that he sold out, or that he is sore because something or other was refused him." Dick's tones were bitter.

"Who would know it? He would." The girl's voice was tender. "And so should I," she concluded, gently.

"Yes," rejoined the man, moodily. "That's true. Oh!" he burst out once more, "it's so easy to say, Do right—but I haven't told you all, even yet. Outhall hasn't just himself to consider. He's in love."

Mildred's color heightened.

"All the more reason why he should keep his honor clean," she insisted.

"He has loved this girl for years," went on Dick, unheedingly, "ever since she was a child, in fact. He has been waiting until he had something certain to offer her. Now, just as he was almost ready to speak, comes this."

Mildred laughed.

"Why in the world doesn't he tell her all about it and ask her to wait, if need be? If she's the right sort, she would rather wait for years than let him sell himself. If she's the wrong sort, the sooner he finds it out, the better."

"But he doesn't know whether she loves him or not. She likes him, you know; but he is afraid she has never thought of him as a lover. He's never said anything to her; he—he thought it would not be exactly fair until he had a home for her something like her own. But now, he can't keep still any longer; he can't! he can't! he loves her so, Mildred, he loves her so!"

"Well, why in the world doesn't he tell her so?"

"Because if he votes against this bill, his future in this state will be ruined. He has made up his mind, if he does that, to go West and build up another life there. But he can't ask her to share its hardships with him!"

"Hardships! What are hardships? Is she so dainty, so high-placed, that she cannot or dare not face hardships with the man she loves?"

"You don't understand. He will go West, if he goes, with almost nothing. She has lived in luxury such as well-to-do people can have in New York; has had all the pleasures and

advantages of the metropolis. She would soon tire of the West."

"Not if she loves him."

"But does she love him? That is the question."

"There's only one way to find out that I can tell you—ask."

"That he won't do until he has a home to offer her. No, if he goes West, he goes alone. So you see, the problem isn't so simple as you think. He realizes the high moral ground as well as anyone, but he can't help hesitating. You are suggesting that he give up everything he has in the world: place, fortune, love, all he hoped to gain. And for what? An idea! Is it so simple a thing to do?"

"Simple, yes! Easy? No! Mr. Temple—Dick—I am only a girl, very unwise in the ways of men. Yet, believe me, old friend, there is but one answer to your problem. It is simple—as simple as common honesty. All that you have told me makes it harder to do the right, of course, but it doesn't confuse the right, one little particle. It's all a question of the size of the bribe; the price at which a man holds himself. Oh, Dick, Dick, don't you see it? Don't you see it? Dick, Antony threw away a world for an ancient Cleopatra; can't your friend throw away his for a modern one, and build another and a better one out of the ruins? Dick, tell me your friend is man enough to do this!"

Dick looked the girl squarely in the eyes.

"Yes, Mildred," he said. "He is! He shall be! God bless you, dear! Goodbye!" With sudden passion he clasped the girl to him and kissed her on the lips, then turned abruptly away and hurried from the room, unnoting or unheeding her cry of "Dick! Dick! Don't go yet. Don't go yet!"

* * * * *

When Dick reached his room that night, after hours of feverish tramping, he found a sleepy messenger boy awaiting him with a letter.

"Are you Richard Temple?" inquired the youngster. "The lady said I was to wait and give this to you if I had to stay all night."

"Yes; I'm the man." Dick tore open the envelope and read as follows:

"Dear Dick:—I have just told mother that you will be leaving for the West just as soon as you can straighten your affairs, and that you want me to be ready to go with you. She and auntie are now deep in the question of wedding clothes. You dear old fellow, didn't you know that I had studied the legislative list and knew perfectly well that there was no such member as Outhall? Didn't you know that I knew all about your mental struggles over the traction bill? And did you ever suppose that I would let you go away alone? Oh, Dick! Dick! this Cleopatra is only too willing to reverse matters by throwing away her world for her Antony and to help him build another. Call for me when you like, dear. I will be ready. —Mildred."

MY SILENT COMPANION.

A TRUE STORY.

YEARS ago I was called to a burial, and there met a few relatives and old friends of the deceased. A grave man of middle age entered the carriage with me, bowed, and sat in perfect silence all the way to the cemetery. He was evidently in sympathy with the family, but his face did not show any bitter grief. He was evidently a well-bred man, and yet he was not disposed even to exchange a remark about the weather. We alighted, the committal service was read, we returned to the carriage, and again he rode on in thoughtful silence. He grew more interesting to me than the stout gentleman was to Irving. What was it that so filled his thoughts? The problem was to be solved.

Just before we reached the house, the silent man turned to me, and asked:

"Do you know this family?"

"Very slightly," I replied.

"Oh! parson!" replied the silent man, "what a row there's going to be over that will!"

The afternoon had been spent in thinking. He knew the father, the mother, the improvident son, the three married daughters, their husbands, and the adult grandchildren.

Ten years have passed, and I know more about the family than I did at that time. All was not harmonious over the will. My silent companion forecast the future to some purpose.

THE AUTHOR OF "THE SIMPLE LIFE."

Charles Wagner is a leader of the French "liberal Protestant" movement, which is one of the many phases of the present remarkable revival of religious interest in France. This liberal Protestantism is nothing more or less than American "new theology" in a French setting. It discards all the principal dogmas of historical Christianity in claiming to retain the essence of Christianity. M. Wagner, for instance, characterizes himself as a "piously heretical spirit," and deploys a vast amount of ingenuity in trying to differentiate liberal Protestantism from free thinking. It is hard to believe that this hybrid system of thought is destined to a brilliant future in France, because of the uncompromising logic of the French people, who are temperamentally incapable of comprehending and sympathizing with attempts to put new wine into old bottles. While this is the *rôle* in which M. Wagner takes himself most seriously, it is by no means the *rôle* in which he appears at his best. It is not to him, but to more thoroughgoing and logical thinkers in the camps of out-and-out religion and out-and-out irreligion that the serious-minded youth of France are likely to turn for intellectual guidance in their moments of spiritual stress.

In the *rôle* of an advocate of simple living, M. Wagner counts for very much less in staid, economical France than in nervous, extravagant America, probably because the need of this message there is less crying. His "Vie Simple" is relatively little read in his own country, and has created, so far as I know, no appreciable current of any sort.

It is in his third *rôle*, as an apostle of aggressive optimism, that he has his strongest hold upon his own people. His "Jeunesse" (Youth) and "Vaillance" (Courage), which inculcate the duty and proclaim the beauty of cheerful courage in the face of individual and national reverses, are far and away the most popular of his ten volumes. M. Wagner is a splendid disseminator of wholesome animal spirits. On this point his influence is considerable, and had he only a little more distinction of style, it would be enormous.—From "Two French Apostles of Courage in America," by Alvan F. Sanborn, in the *American Monthly Review of Reviews.*

THE DRESSMAKER'S SLAVE.

What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever-varying costume! Think of the great portion of a lifetime we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panting disheveled after scampering Dame Fashion, who, all our broken-minded lives, is just a little ahead! Yet dress-reform is the first article in our creed of antipathies, and I, for one, am last of ladies to declare myself a heretic. I am not ungrateful for the gift of sex and species. Suppose I were a fowl of the air—what condemnation of hodden gray, and soul unexpressed either by vocal throat or personality of plumage! Among things furred or feathered it is the male who dresses and the lady who wears uniform; that it is otherwise with human beings is due, I suppose, to some freakish bit of chivalry on the part of the autocrat Evolution, the ringmaster who puts the entire menagerie through their tricks. No, I would not be a fowl; let me not repine; let me at this business of dressing, pluckily.—Winifred Kirkland, in the *Atlantic.*

THE BEST METHODS AND WAYS OF DOING HOUSEHOLD DUTIES.

I wish to give a few methods and recipes for doing house-work which have been tried and found excellent. A good remedy for roaches can be had by mixing equal parts of gum-camphor and borax. Scatter freely in small quantities. Even ammonia will kill a child—hence I believe in choosing household articles for use that are safe. Carbolic acid, chloride of lime are all good, but how many accidents occur from using such, and I have been so successful for years in getting rid of croton-bugs, ants, roaches, and all such by simply using a strong solution of borax-water. Scatter it around the entrance to your side-board. The idea is to make it impossible for them to get to the side-board unless they have to go through the borax, which is white and cleanly and perfectly harmless and safe. I had my side-board cleaned and the borax sprinkled over the shelves and also on the carpet around the edge of the room. You can successfully banish them from your pantry, kitchen, bath-room etc., by using a solution of borax-water. It is a purifier and disinfectant, hence it is wise to use it every season.

I get many kind, appreciative letters from housekeepers, thanking me for recipes and such methods, and it stimulates me to help over-worked, busy housewives when I can. For of all classes of persons there is none that has greater claims than our sister housekeeper.

S. H.

Make a rule and pray to God to help you to keep it; never, if possible, to lie down at night without being able to say, I have made one being at least a little wiser, a little happier, or a little better this day. You will find it easier than you think, and pleasanter.—*Charles Kingsley.*

Church Kalendar.

Oct. 2—Eighteenth Sunday after Trinity.
" 7—Friday. Fast.
" 9—Nineteenth Sunday after Trinity.
" 14—Friday. Fast.
" 16—Twentieth Sunday after Trinity.
" 18—Tuesday. St. Luke Evangelist.
" 21—Friday. Fast.
" 23—Twenty-first Sunday after Trinity.
" 28—Friday. SS. Simon and Jude. Fast.
" 30—Twenty-second Sunday after Trinity.

KALENDAR OF DATES DURING GENERAL CONVENTION.

[All appointments being in Boston. Subject to possible changes.]

Mon., Oct. 3, 8 P.M.—Annual Council Guild of St. Barnabas for Nurses, Church of the Advent. Bishop Brent will be the preacher.

Tues., Oct. 4.—Diocesan Lessons Committee will hold an all-day session at Grace Church, Newton.

Quiet Day for clergy at the Advent, conducted by Bishop Weller.

Wed., Oct. 5.—Early Celebration in various churches. Opening service of the Convention in Trinity Church, with sermon by Bishop Doane.

Afternoon. Meeting of the diocesan officers of the Woman's Auxiliary.

Thurs., Oct. 6.—*Morning.* Trinity Church Woman's Auxiliary service; United Offering presented; sermon by Bishop Lawrence.

Afternoon. Woman's Auxiliary Triennial Missionary Meeting in Tremont Temple. At this meeting, Mrs. S. V. R. Thayer, President of the Massachusetts Branch, will preside; and it is hoped that Bishop Lawrence will welcome the Auxiliary. The speakers will be Bishop Johnston of Western Texas, Bishop Brent of the Philippines, Bishop McKim of Tokyo, Japan, Mr. John W. Wood, Corresponding Secretary of the Board of Missions, and Rev. Dr. Lloyd, General Secretary of the Board of Missions.

5-6 P.M. G. F. S. Reception, Hotel Touraine.

Evening. Bishop Lawrence gives reception to the Bishops in the Bishop's house, 122 Commonwealth Avenue.

8 P.M. Meeting of the Diocesan Secretaries and Assistant Secretaries at the Diocesan House, 1 Joy Street.

Fri., Oct. 7.—*Morning and Afternoon.* The General Convention will sit as the Board of Missions in Emmanuel Church, the two houses sitting together. Annual Report of the Board of Managers of the Board of Missions. Review of the year's work by Rev. Arthur S. Lloyd, D.D., Secretary. Report of committee for modifying and improving the missionary organization and methods. Discussion of changes in Apportionment Plan. Review of work of District Secretaries.

8 P.M. Trinity Church. Church Periodical Club, public meeting. Bishop Greer will preside. Speakers: Bishop Greer, Dr. Lubeck, Archdeacon Spurr.

8 P.M. Cambridge, St. Paul's Society's public meeting in Sanders' Theatre, Harvard. Subject: "The Working Churches." Speakers: The Archbishop of Canterbury; Bishop Anderson of Chicago representing the West; Bishop Mackay-Smith of Pennsylvania representing the East; Bishop Gailor of Tennessee representing the South.

Sat., Oct. 8.—Cambridge Day. Headquarters of Deputies will be the Episcopal Theological School, and Bishop Lawrence's Cambridge house adjoining the school. Woman's Auxiliary Headquarters at Christ Church, fronting Cambridge Common.

Sun., Oct. 9, 10:30 A.M.—Trinity Church, The Archbishop of Canterbury will preach.

4 P.M. Church of the Advent. Mass meeting. Subject: "Sanctity of Marriage," Bishop Doane will preside and make the principal address. Bishop Greer will also make an address.

8 P.M. Trinity Church. Annual Service of the Board of Missions. Bishop Brent will preach the triennial sermon.

Mon., Oct. 10.—Horticultural Hall, corner Huntington and Massachusetts Avenues, all-day meeting of the Diocesan Officers of the Woman's Auxiliary. Luncheon given by the Diocesan Officers of the Massachusetts Branch in Horticultural Hall.

Evening. Missionary Meeting in Tremont Tempie. Speakers: The Archbishop of Canterbury; Bishops McKim of Japan; Ferguson of Cape Palmas, Africa; Graves of Shanghai, China; Brent of the Philippines.

Tues., Oct. 11.—Woman's Auxiliary Conference on "The Training of Missionaries." 11:45, Address of Associate Secretary of the Board of Managers; 12 M., addresses by Bishops Hare of South Dakota and Holly of Hayti.

Afternoon. General Convention sits as Board of Missions in Emmanuel Church, the two houses sitting together.

Evening. Reception in the Museum of Arts to deputies and their wives.

Wed., Oct. 12.—Woman's Auxiliary Missionary Conference on "The Spiritual Side of Auxiliary Work." 11:45, address by Bishop Brewer of Montana; 12 M., address by Bishop Ferguson of Cape Palmas, Africa, and Bishop Kendrick of Arizona and New Mexico.

3 P.M. Missionary Meeting (Woman's Auxiliary). Speakers to be announced.

6:30 P.M. Cambridge Theological School, Alumni Dinner.

8 P.M. Church Unity Society, Trinity Church.

8 P.M. Church of the Advent, Choir Festival.

Thurs., Oct. 13.—Conference, Woman's Auxiliary, on "The Educational Side of Auxiliary Work." 11:45, address by Bishop Graves of Laramie; 12, address by Bishop Wells of Spokane, and Bishop Gray of Southern Florida.

Afternoon. General Convention sits as Board of Missions.

Evening. Public meeting of the Church Association for the Advancement of the Interests of Labor.

Fri., Oct. 14.—Missionary Conference, Woman's Auxiliary, talks from our Foreign Missionaries; 11:45, address by Bishop Brooke of Oklahoma and Indian Territory; 12, address by Bishop Graves of Shanghai, and Bishop Rowe of Alaska.

3 P.M. Missionary Conference on the Practical Side of Auxiliary Work.

8 P.M.—Girls' Friendly Society service in Trinity Church, Bishop Brent, preacher.

Sat., Oct. 15.—Lexington and Concord Day. Subject to the approval of the Convention, the Local Executive Committee has made tentative plans for taking the members to the historic scenes of Lexington and Concord. If the Convention desires to go and so votes, Arrangements will be completed for a special train to leave the North Station for Lexington and Concord. If the Convention decides to go to Concord, Rev. Dr. Chas. L. Hutchins will invite the members to his house in Concord and entertain them. Conveyances would be provided to take the members from the Concord station to Dr. Hutchins' house.

Morning. Meeting of Woman's Auxiliary at Headquarters. Reception for the women at "Holm Lea," Brookline, by Mrs. Sargent and Mrs. Codman.

10 A.M. Pierce Hall. Conference of G. F. S. Associates.

Sun., Oct. 16.—*Afternoon.* Great Missionary mass meeting in Symphony Hall. The Presiding Bishop will make an address. The other speakers will be Bishop Keator of Olympia, Bishop Nelson of Georgia, Bishop Rowe of Alaska, Bishop Kinsolving of Brazil. Missionary hymns will be sung by a chorus of over 200 male voices.

4 P.M. Church of the Advent. Mass meeting. Subject: "Christianity and Industrial Problems." Bishop Potter will preside and make an address.

Mon., Oct. 17.—Woman's Auxiliary Missionary Conference on Junior Work; 11:45, address by Bishop Morrison of Duluth; 12, work among Colored People; Bishop Gibson of Virginia and Bishop Horner of Asheville.

3 P.M. Missionary meeting; 5 to 7 P.M., reception at Sylvan Grove, Weston, by Miss Loring, to some Missionary Bishops and others.

Evening. The Episcopalian Club will give a reception to the Convention at the Somerset.

8 P.M. Guild of the Holy Cross for Invalids. New Century Bldg., Huntington Ave.

8 P.M. Church Temperance Society, mass meeting, Church of the Advent. Bishop Coleman will preside.

Tues., Oct. 18.—Woman's Auxiliary Missionary Conference on the United Offering; 11:45, address by Bishop Kinsolving of Brazil, addresses by Bishop Moreland of Sacramento and Bishop Funsten of Boise.

9 A.M. Celebration of Holy Communion (Sunday School Day) in Trinity Church

1:30, Conference of Delegates from Diocesan Sunday School Commissions and Institutes. Trinity Parish House.

Afternoon. The General Convention will sit, both houses together, as the Board of Missions, in Emmanuel Church.

2:30 P.M. Open Conference of Sunday School Workers, Trinity Parish House.

8 P.M. Public meeting, with papers and addresses, in Trinity Church; Bishop Greer will preside. "The Necessity for the Sunday School in the 20th Century," Rev. Alford A. Butler, D.D., Warden of Seabury Divinity School; "The Teacher," Rev. Geo. Hodges, D.D., Dean of Episcopal Theological School, Cambridge; "The Home in Relation to Religious Education," Rev. Endicott Peabody, D.D., Headmaster of Groton School; "The Scholar: His Claim upon the Church," Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary, New York City.

Wed., Oct. 19.—Annual Meeting of Massachusetts Branch, Woman's Auxiliary; celebration Holy Communion, Trinity Church, at 10, sermon by Bishop Rowe of Alaska.

2:30 P.M. Annual Meeting in Jordan Hall, various Missionary speakers.

Evening. Confraternity of the Blessed Sacrament at Church of St. John the Evangelist.

Thurs., Oct 20.—Missionary Conference of Woman's Auxiliary, talks from our Domestic Missionaries; 11:45, address by Bishop Partridge, Kyoto, Japan; 12, addresses by Bishop Mann of North Dakota, and Bishop Keator of Olympia.

Afternoon. The General Convention will sit as the Board of Missions, both houses together, in Emmanuel Church.

Fri., Oct. 21.—Missionary Conference of Woman's Auxiliary, talks from Missionaries in our islands and among the Latin races; 11:45, address by Bishop Van Buren of Porto Rico; 12, addresses by Bishops Restarick of Honolulu, and Griswold of Salina.

Afternoon. Missionary Conference, Woman's Auxiliary, talks from our Missionaries among the Indians.

Sat., Oct. 22.—Woman's Auxiliary, Concord Day. The members of the Woman's Auxiliary will be the guests of Trinity Parish Branch of Concord.

Sun., Oct. 23.—*Morning.* St. John Evang. Consecration of Rev. Edw. Osborne as Bishop Coadjutor of Springfield. [Contingent on Confirmation and Order for Consecration in time.]

Afternoon. Trinity Church, Children's Missionary Meeting (Sunday School Auxiliary). Bishop Lawrence will preside. Addresses by Rev. H. L. Duhring of Philadelphia, and by Rev. G. F. Mosher of Shanghai, China. Music led by choir of Trinity Church.

Mon., Oct. 24.—10:15. Woman's Auxiliary: A Question Box.

Tues., Oct. 25.—10:15. Woman's Auxiliary: Last Things.

The Woman's Auxiliary and G. F. S. A. headquarters will be in the Pierce Building, Copley Square, corner of Dartmouth Street.

Visiting priests at the General Convention in Boston who desire to celebrate Holy Communion can have the use of an altar at any of the following churches by making arrangement beforehand with the rector: Church of the Advent, Brimmer St.; Church of St. John the Evangelist, Bowdoin St.; St. John's Church, Roxbury; St. Luke's Church, Chelsea; St. Margaret's Church, Brighton; All Saints' Church, Dorchester; St. Augustine's Church, Phillip St.; St. Martin's Church, W. Lenox St.; Church of the Messiah, St. Stephen St.; St. Stephen's Church, Florence St.

Personal Mention.

THE REV. FLOYD APPLETON has accepted a call to St. Clement's Church, Brooklyn, N. Y., and has assumed charge.

THE REV. W. HAMILTON BENHAM of St. Albans, Vt., has been called to take mission work in St. Louis, Mo.

THE REV. WILLIAM H. BOWERS, who accepted a call to the rectorship of St. Paul's Church, Charleston, S. C., has returned from England and is now in charge.

The Rev. John H. Chapman, curate in the parish at Bernardsville, N. J., has been appointed curate at Grace Church on the Heights, Brooklyn.

The Rev. H. W. Crydenwise of Susquehanna, Pa., has accepted a call as rector of Grace Church, Waverly, N. Y., with charge of the missions at Wellsburg and Smithboro, to take effect October 16th.

The Rev. H. G. England, rector of St. Luke's Church, Seaford, Del., who has been spending his vacation at the seashore, is at present with his parents at Rockville, Md. Mr. England has received a call to the rectorship of St. Paul's Church, Berlin, Md.

The Rev. J. C. Hall has been called to St. Paul's Church, Laporte, Ind.

The Rev. D. C. Hinton has resigned the rectorship of St. Ann's Church, Dorchester, Mass., and accepted a curacy at the Church of St. Mary the Virgin, New York. Address, after October 1st, 145 West 46th Street.

The address of the Rev. Reuben Wing Howes, D.D., is changed to 17 East 11th Street, New York.

The Rev. E. W. Hubard has resigned the rectorship of St. Paul's Church, Salem, Va., and after November 1st will retire from active work.

The Rev. R. W. Hudgell, rector of Calvary, Danvers, Mass., has accepted a curacy in England.

The address of the Rev. T. C. Hudson is changed from New Paynesville, Minn., to 423 10th St., Fargo, N. D.

The Rev. Percival McIntire, New York City, is making an autumn tour in Europe.

The Rev. E. B. Nash, formerly assistant at St. Paul's, Baltimore, has been appointed rector of St. John's Church, Relay, Md.

The Rev. Arthur Pratt of Hartington, Neb., has accepted a call to his former parish at Griggsville, Ill., where he will take duty on October 1st.

The Rev. Joseph N. Starr, assistant at St. Mary the Virgin, New York City, expects to spend the winter in Baltimore and assist in the work at Mount Calvary Church.

The address of the Rev. John C. Tennent, M.D., is changed from Takoma Park, to 918 M Street, N. W., Washington, D. C.

The Rev. A. R. Walker has assumed charge of Trinity Church, Long Green, Baltimore Co., Md.

The Rev. Owen M. Waller, M.D., has resigned the rectorship of St. Luke's Church, Washington, D. C., to take effect October 1st. Dr. Waller will work among the unreached Negroes of the tenement district in New York. Address: 672 Herkimer St., Brooklyn, N. Y.

The address of the Rev. Lee H. Young is changed from Chadron to Hastings, Neb.

ORDINATIONS.

Priests.

Milwaukee.—At All Saints' Cathedral, Milwaukee, by the Bishop of Milwaukee, on Sunday, September 25th, the Seventeenth after Trinity, the Rev. Charles Houghton Fosbroke, deacon, of the Church of the Redeemer, in Superior, was advanced to the Priesthood. The sermon was preached by the Rev. Dr. C. B. B. Wright, of the Cathedral. The Rev. J. F. Kieb, also of the Cathedral, presented the candidate. The Rev. Geo. La Pla Smith acted as chaplain to the Bishop. The Rev. Mr. Fosbroke will hereafter serve as curate in Mt. Calvary Church, Baltimore. He is a younger brother of the Rev. Professor Fosbroke, of Nashotah House.

Tennessee.—At St. Mary's Cathedral, Memphis, on Sunday, September 18th, there were advanced to the Priesthood by the Bishop of the Diocese, the Rev. Silvester Read McAlpin, who was presented by the Rev. Thos. D. Windiate, rector of the Church of the Good Shepherd, Memphis; and the Rev. Irving Goddard, who was presented by Dean Morris; the presentors assisting the Bishop as the attending presbyters in the Laying on of Hands. The Litany was said by the Rev. Thos. D. Windiate, the Bishop preached the sermon.

Mr. McAlpin becomes rector of St. Matthew's Church, Covington, Tenn., of which he has been in charge, and also has the oversight of St. Mary's, Dyersburg, Immanuel, Ripley, Ravenscroft Chapel, and Holy Trinity, Newbern. Mr. Goddard continues in charge of Holy Cross Church, Mt. Pleasant, Tenn., where he has been for the past year.

DIED.

Bush.—Entered into rest at Nassau, N. Y., September 10th, Harriet L. Bush, wife of the late Leverett J. Bush, formerly of Milwaukee, Wis., and mother of Mrs. F. A. Emerick of Oswego, N. Y., and Mrs. Asa Sprague Ashley of Albany, N. Y., in the 67th year of her age. Burial at Belmont, N. Y.

Mackintosh.—Entered into rest, suddenly, in Dresden, on August 24th, 1904, Alice, wife of Canon Alexander Mackintosh of Honolulu.

MEMORIAL.

CHARLES WOODRUFF SHIELDS, D.D., LL.D.

A Memorial Minute Adopted by the Convocation of New Brunswick, N. J., 20 September, 1904.

Since the last meeting of our Convocation it has pleased God to remove from the scene of his earthly labors, our highly esteemed friend and brother, the Rev. Charles Woodruff Shields, D.D., LL.D., and we desire on our first assembling after his departure to express and put on record our deep sense of the loss we have sustained in his death, our sympathy with his bereaved family and friends, and our thankfulness to God for the sweet and sacred fellowship we were permitted to have with him in the Communion of Christ's Holy Church. He conscientiously attended the meetings of our Convocation and he was greatly endeared to us by his cordiality, courtesy, gentleness, and the many other graces of his mind and heart. He frequently addressed the Convocation on some important subject, and we shall greatly miss his inspiring voice and presence, and can never forget with what elevation of thought and charm of style, his theme was always presented to our minds. He was widely known and greatly honored in the Church and learned world; and we are deeply grateful for the eminent service, which, throughout his long life, he was permitted to render to both learning and religion. For thirty-eight years he was Professor in the University of Princeton, and occupied the chair of the Harmony of Science and Revealed Religion. His lectures were attended chiefly by the senior students, and it was his aim, in his entire course, to show them that there was no cause for hostility between exact knowledge—which is science—and revealed truth in religion: that both are logically related, and when brought together and properly adjusted, will prove to be but "opposite halves of the same rounded whole of truth, supporting segments of the same rising arch of knowledge, harmonious interests, wedded "'Like perfect music unto noble words.'"

None can estimate the value of his labors in the academic chair, or tell how much they contributed to the reconciliation of the alienated friends, and helped to preserve the faith of thoughtful young men from overthrow, in the troublous conflicts of these modern days.

Throughout his ministerial life Dr. Shields was deeply interested in the cause of Church Unity, and we shall long remember his addresses on this, his favorite theme, and the ardor of his longing that the time might soon be brought to birth when separated brethren will come together on the basis of the Lambeth Articles, and be organically connected in "the United Church of the United States." Our departed brother was also an accomplished liturgical scholar, and long before his ordination in the Church, he had made a thorough study of the origin and principles of the Book of Common Prayer. He was versed in many branches of learning, and his scholarship was always cultured as well as broad and accurate. His mind was polished, his tastes and feelings were refined, and he ever exhibited the temper and traits of the truly cultivated man. He was the polite scholar, and was not only a genuine but an amiable Christian. He has left many literary monuments by which his name and memory will be preserved, but his best monument is his life and example, the personal service which he rendered to the Church and the world, and the indestructible affections which he has wakened in the hearts of his brethren.

For all that he was and still is to us who are left behind; for all that he did for God and his fellow men; that he was raised up to be "a choice vessel of God's grace and a light of the world in his generation," we yield most high praise and most hearty thanks to God; and we pray that we with him, and all the faithful departed, may at last have "our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory."

Alfred B. Baker,
Wm. Strother Jones,
Committee.

THE REV LEA KELK-WILSON.

A terrible gloom has been cast upon the parish of Monmouth (England) by the sudden death on Tuesday, September 6th, of the Rev. Lea Kelk-Wilson, one of the assistant priests of the parish. Mr. Kelk-Wilson was thrown from his horse in the town and expired before he could be taken to the Hospital. Such a sudden and tragic ending to a good and useful life must always be a blow to a parish, but coming as it did in the midst of the Patronal Festival, the shock has been intensified.

Mr. Kelk-Wilson was the youngest son of the late Rev. Stephen Lea Wilson, Hon. Canon of Chester. Delicate in early life, he was obliged to abandon an Oxford career and go to Canada. Here he determined to prepare for Holy Orders and he read under the guidance of the present Bishop of Alaska. After ordination he was for some years attached to the staff of St. Paul's Church, Detroit, U. S. A. A breakdown in health obliged him to give up his work and return home. After a rest he was able to serve as curate to the Rev. Prebendary Moore at Holy Trinity, Paddington, for two years. At the earnest request of his old friend, Dr. Davies, Bishop of Michigan, he returned to the States as rector of Mackinac Island, and after two years' work there he was transferred by the Bishop to the parish of St. George, Detroit. Once again he broke down in health, and after a severe attack of brain fever he finally returned to England in November, 1902. A year ago he had sufficiently recovered to accept the post of an assistant priest at St. Mary's, Monmouth, and here he speedily won the affection and respect of the parishioners. He improved greatly in health, and for the past eleven months he has taken a prominent part in all parish work. He was gifted with a great power of sympathy which endeared him to his people. His preaching capacity was very considerable, and he had a special aptitude for attracting and influencing the young.

On the morning of his death he had served the Vicar's Celebration, and communicated. The accident occurred little more than an hour after he had left the church; the nature of the accident necessitated an early date for the funeral, which took place on Thursday, the 8th, at the Monmouth Parish Church Cemetery.

After being vested in his Eucharistic vestments, his coffin was brought to the parish church at 9 o'clock on Wednesday night, accompanied by his brother curate, the Rev. W. C. Feetham, and some of the elder servers of the church. The Vicar, accompanied by the choir and Churchwardens, received the body at the west door. After it had been placed in the midst of the choir, a simple service of Psalms was chanted in the presence of a large congregation.

At 8 on Thursday the Vicar celebrated the Holy Eucharist, and at 3 the last office was said and the body borne to its beautiful resting place on the Monmouth hills, accompanied by a vast crowd of mourners, young and old. He had done his work, and he has entered into his rest; but Monmouth is the poorer, and it will be long before another Priest is found so well adapted for the special needs of the place. R. I. P.

C. F. Reeks.

OFFICIAL.

THE SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURES AND CHURCH HISTORY BY CORRESPONDENCE

(President, the Bishop of Washington) begins its nineteenth year on October 1st. For circulars address Miss Smiley, 2022 F Street, Washington, D. C.

WANTED.

Positions Offered.

PRIEST required to take temporary charge of parish in a Canadian city by 1st November. Services choral. Address Rector, P. O. Box 107, St. Catharines, Ontario, Canada.

WANTED—In a boys' school in the Middle West, an unmarried priest of Catholic Churchmanship, qualified to prepare boys for college in French or German. Salary, $600 and living in the school. Also for Cathedral position, a priest of Catholic Churchmanship. Salary, $600 and rooms, light, etc. Also an unmarried priest from November 20 to May 1 as assistant to the rector of an American Church in Switzerland, Europe; $80 a month. Apply to The John E. Webster Co., Clerical Agency, 5 East 14th Street, New York.

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ORGANIST AND CHOIRMASTER, recently from England, desires appointment. Communicant. Good voice trainer. Highest references. Fair salary, good organ, and teaching ground essential. Address A 5, care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER of great experience and thoroughly conversant with the training of vested choirs. Cathedral trained and good Churchman, with highest references and testimonials, desires a position at once. John Clair, 1432 Queen W, Toronto.

WANTED by lady a position as Deaconess, District Nurse, or Parish Helper. Good references. Can play Church organ; 11 years' experience. Apply M. Ashby, St. Maria del Rosario, Havana, Cuba, or American Church Missionary Society, 281 Fourth Ave., New York.

POSITION as Managing housekeeper. With oversight of children; Chaperone, or Companion; by a woman of refinement, willing to travel. Address M., care The Living Church, Milwaukee.

During General Convention.

ANY CLERICAL DEPUTY willing to take Sunday duty in a Catholic parish for the three Sundays of Convention will please apply immediately to Rector of St. Mark's Church, Augusta, Maine.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CHURCHES NEEDING ORGANISTS.—We have several Cathedral-trained men arriving from England this month and succeeding months. We have also a large staff of highly qualified men on the ground available for positions anywhere: salaries $500 to $1,500. Best of testimonials for vested choir work. Write for selection to The John E. Webster Co., Choir Exchange, 5 East 14th Street, New York.

MISCELLANEOUS.

SERMONS TYPEWRITTEN in a first-class manner by Steno., Living Church Office, 31 Union Square W., New York.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

A CLERGYMAN'S WIFE has opened her house to World's Fair guests. Fine location and reasonable rates. Apply to Mrs. C. M. Pullen, 4151 Olive St., St. Louis, Mo.

ROOMS convenient to Fair, $1.00 per day. Reference. Canon Smith. Mrs. Nellie Baggerman, 4238 Russell Ave.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue. [Note:—The Editor of The Living Church spent a week at "The Doctor's," and was highly pleased with the accommodations.]

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

GINN & CO. Boston.

Flachsmann Als Erzieher. A Comedy by Otto Ernst. Edited with Notes and Vocabulary by Elizabeth Kingsbury, A.M. Price, 45 cts.

Der Zerbrochene Krug. By Heinrich Zschokke. With Introduction, Notes, and Vocabulary by Herbert Charles Sanborn, A.M., Bancroft School, Worcester, Mass.

La Mère de la Marquise, et *La Fille du Chanoine.* Par Edmond About. Edited with Notes and Vocabulary by O. B. Super, Ph.D., Professor of Romance Languages in Dickinson College. Price, 55 cts.

Earth and Sky. Number III. By J. H. Stickney, author of *Bird World,* etc. Study and Story Nature Readers.

LITTLE, BROWN & CO. Boston.

Nathalie's Sister. The Last of the McAlister Records. By Annie Chapin Ray, author of *Teddy, Her Book,* etc. Illustrated by Alice Barber Stephens. Cloth, $1.50.

The Boy Captive of Old Deerfield. By Mary P. Wells Smith, author of *The Young Puritan Series.* Illustrated by L. J. Bridgman. Price, $1.25.

LEE & SHEAPRD. Boston.

The Young Vigilantes. A Story of California Life in the Fifties. By Samuel Adams Drake, author of *Watch Fires of '76,* etc. Illustrated by L. J. Bridgman. Price, $1.25.

On the Trail of Pontiac; or, The Pioneer Boys of the Ohio. By Edward Stratemeyer, author of *With Washington in the West,* etc. Colonial Series. Illustrated by A. B. Shute. Price, $1.25.

Daily Cheer Year Book. Selected and Arr[illegible] by M. Allette Aver. With [illegible] Rev. Francis E. Clark, D.D. Over 800 Selections. Price, $2.1[illegible]

The Laurel Token. A Story of the Yama[illegible] Uprising. By Annie M. Barnes, author of *Little Betty Blew.* Illustrated by G. W[illegible] Picknell. Price, $1.25.

An Honor Girl. By Evelyn Raymond. Illustrated by Bertha G. Davidson. Price, $1.25.

The Knitting of the Souls. A Tale of Seventeenth Century Boston. By Maude Clark Gay. Illustrated by Frank T. Merrill. Price, $1.50.

Two Young Inventors. The Story of a Flying Boat. By Alvah Milton Kerr, author of *Young Heroes of Wire and Rail.* Illustrated by G. W. Picknell. Price, $1.25.

The Making of Meenie. By Edith L. Gilbert, author of *The Frolicsome Four.* Illustrated by Margaret Goddard. Price, $1.00.

Randy's Good Times. By Amy Brooks, author of *Randy's Summer,* etc. The Randy Books. With Illustrations by the author. Price, $1.00.

Jason's Quest. By D. O. S. Lowell, A.M., M.D., Master in the Roxbury Latin School. Illustrated by C. W. Reed. Price, $1.00.

Helen Grant's Friends. By Amanda M. Douglas, author of *Helen Grant's Schooldays,* etc. Illustrated by Amy Brooks. Price, $1.25.

The Children on the Top Floor. By Nina Rhoades, author of *Only Dollie,* etc. Illustrated by Bertha G. Davidson. Price, $1.00.

Stories of Brave Old Times. Some Pen Pictures of Scenes Which Took Place Previous to or Connected with the American Revolution. By Helen M. Cleveland, author of *Vivid Scenes in American History.* Illustrated from Photographs and with Pen Drawing. Price, $1.25.

Jack Tenfield's Star. A Story of Yankee Pluck. (For all Boys and some Girls.) By Martha James, author of *My Friend Jim,* etc. Illustrated by Charles Copeland. Price, $1.25.

The Taming of Betty. By Cally Ryland. Illustrated by G. W. Picknell. Price, $1.00.

Larry the Wanderer; or, The Rise of a Nobody. By Edward Stratemeyer, author of *Old Glory Series.* Illustrated by A. B. Shute. Price, $1.00.

Making the Nine. By Albertus T. Dudley, author of *Following the Ball.* Illustrated by Charles Copeland. Price, $1.25.

Dorothy Dainty at School. By Amy Brooks, author of *Dorothy Dainty,* etc. With Illustrations by the Author. Price, $1.00.

A Lass of Dorchester. By Annie M. Barnes, author of *Little Betty Blew,* etc. Illustrated by Frank T. Merrill. Price, $1.25.

GERMAN LITERARY BOARD. Burlington, Ia.

At the Deathbed of Darwinism. A Series of Papers by E. Dennert, Ph.D. Authorized Translation by E. V. O'Harra and John H. Pesches. 1904. Price, 75 cts.

HOUGHTON, MIFFLIN & CO. Boston.

Where Does the Sky Begin? By Washington Gladden. Price, $1.25 net.

Compromises. By Agnes Repplier, Litt.D. Price, $1.10 net.

THOMAS WHITTAKER. New York.

The Mind of Whittier. A Study of Whittier's Fundamental Religious Ideas. By Chauncey J. Hawkins, Minister of First Congregational Church, Spencer, Massachusetts.

FLEMING H. REVELL CO. Chicago.

Jesus of Nazareth the Anointed of God; or, The Inner History of a Consecrated Life. By P. Cook, M.A.

THE SUBJECT REFERENCE CO. Delaware, N. J.

The Harmonized and Subject Reference New Testament. King James Version Made into a Harmonized Paragraph, Local, Topical, Textual, and Subject Reference Edition, in Modern English Print. These with General and Specific Headings Add Seven Much-Needed Helps. Arranged by James W. Shearer. Price, $1.50.

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The Church at Work

NOTES OF GENERAL CONVENTION.

A special meeting in the interest of the Guild of the Holy Cross for Invalids will be held in the New Century building, Huntington Avenue, on Monday, Oct. 17, at 8 P. M. Open to all.

There will be a Quiet Day for clergy at the Church of the Advent, Boston, on Tuesday, Oct. 4, conducted by the Rt. Rev. Dr. Weller, Bishop coadjutor of Fond du Lac. Celebration at 8 A. M. Closing address at 5 P. M. Expenses: Breakfast, 25 cents; luncheon 50 cents. Those desiring to attend please notify the Rev. H. M. Saville, Sec. F. V. C. Address 31 Glenarm St., New Dorchester, P. O., Mass.

A Conference of Diocesan secretaries and assistant secretaries will be held at the Diocesan House, No. 1 Joy St., Boston, on Thursday, Oct. 6, at 8 P. M. There will be two short papers on some of the suggested topics by the secretaries of Connecticut and Massachusetts, to set forth the importance of such work as a conference may do.

The Massachusetts diocesan organization of the Girls' Friendly Society, through the courtesy of the Massachusetts branch of the Woman's Auxiliary, has furnished headquarters for the G. F. S. A. during the meeting of the general convention, at the Pierce building, Huntington avenue, Boston. The room will be open daily from Oct. 4th to Oct. 24th, with an associate in charge. Visiting associates are requested to register on their arrival in Boston.

Mrs. Randall Davidson, the wife of the Archbishop of Canterbury has accepted an invitation to meet resident and visiting associates of the G. F. S. A. at a reception to be given at the Hotel Touraine, Boston, on Thursday, Oct. 6th, from 5 to 6 o'clock. A service for the G. F. S. A. will be held in Trinity Church, Boston, on Friday, Oct. 14th, at 8 P. M. The Rt. Rev. C. H. Brent, Bishop of the Philippines, will preach the sermon. An informal conference for all G. F. S. associates, working and honorary, will be held at Pierce Hall, Huntington avenue, on Saturday, Oct. 15th, at 10 A. M. Miss Paddock and Miss C. E. Marshall will speak on different phases of church work.

Mr. Alexander Cochrane of Boston has generously placed his Commonwealth avenue mansion at the disposal of the commitee for entertaining guests of the General Convention. A committee on emergencies has been appointed, of which Professor Joseph H. Beale, of Harvard Law School is chairman. They will see that all the arriving delegates are properly housed in their respective quarters. The committe is composed of young men who will be stationed at each of the larger hotels and railroad stations prior to the opening of the convention.

MOVEMENTS OF THE ARCHBISHOP OF CANTERBURY.

The Archbishop and his party left Bar Harbor on Friday of last week, travelling by special train, which by an accident was wrecked at East Brookfield, Mass., and the members of the party had a narrow escape, none, however, being injured, though slight injuries were received by several of the train hands. An hour was spent at Albany, after which the party left for Washington.

On Saturday morning the Archbishop returned thanks in the Bishop's oratory for the escape of himself and party in the railroad accident of the day before. He was tendered a reception at the Corcoran Art Gallery in the afternoon, and was entertained by President Roosevelt at the White House in the evening, covers for sixty being laid in the state dining room.

The Bishop's public appearances in connection with the church services of Sunday are stated under the diocesan head of Washington.

AMERICAN CHURCH MISSIONARY SOCIETY.

Upon the nomination of the Bishop of Southern Brazil, the executive committee of the American Church Missionary Society appointed, at its meeting just held, the Rev. W. M. M. Thomas to the Brazil Mission. Mr. Thomas is a graduate of the Virginia Seminary, and is in deacon's orders. One volunteer in priest's orders awaits appointment, and the society hopes to be in position to accept him a little later. Bishop Kinsolving and family, and the Rev. Mr. Thomas expect to sail for their field of work on November 5.

After five years service in the Brazil field, the Rev. G. Wallace Ribble returned to the United States last week with his family. He was ordered by the Brazilian physician to cease work for a time, and upon arrival in New York consulting physicians gave him encouragement to the effect that complete rest for ten months or a year might restore his health. His present address is Wytheville, Va. For a time after going to Brazil he was in charge of the mission at Santa Maria, but for two years he has been rector of the Church of the Saviour, Rio Grande do Sul.

When the Rev. Hiram R. Hulse went to the society as field secretary, he did so with the understanding that he would be free at the end of six months, to retire or accept permanently. He has signified his purpose to return to parish work, but will assist the society in so far as he can until another secretary is chosen.

It is now expected that the annual meeting of the society will be held in Providence, R. I., the dates to be Tuesday and Wednesday, November 29 and 30.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

Cornerstone at Newport.

The cornerstone of St. Paul's Church, Newport (the Rev. G. B. Norton, D.D., rector), was laid on the afternoon of September 21st, with masonic ceremonies, conducted by the Hon. John W. Hicks.

CENTRAL NEW YORK.

Charles T. Olmsted, D.D., Bishop.

The Bishop's Residence.

In a letter to certain of the clerical and lay representatives of the church in Syracuse, published Sept. 21, Bishop Olmsted expresses his conclusions in the matter of residence. It is evident that he fully considered the subject on all sides before deciding against taking up his home in Syracuse. He writes:

"It is a serious question, and one that I cannot answer in the affirmative, whether it is best for the Diocese that I should leave Utica. Moreover, I think it is a mistake to suppose that the residence of the Bishop is essential to the growth of the Church in any city. It is really the clergy and the lay people who have to do the work and the Bishop can guide and encourage them, no matter where he sleeps. During his long and successful episcopate, Bishop Whipple lived in Faribault, a small place at some distance from St. Paul and Minneapolis; and yet those towns became great cities and the Church flourished in them."

CHICAGO.

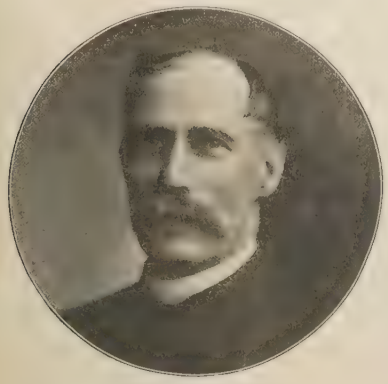
Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Parish House opened at Waukegan—Sunday School Institute—Notes.

The new parish house of Christ Church, Waukegan, was dedicated on Tuesday, Sept. 20, by Bishop Anderson. The procession, composed of the choir, visiting clergy, rector, Bishop and vestry proceeded from the Church to the new building, where the Bishop pronounced the words of benediction in the several rooms. After this simple but impressive service the clergy were entertained at dinner by the Ladies' Aid and St. Margaret's

CHRIST CHURCH AND PARISH HOUSE, WAUKEGAN, ILL.

Guild in the new parish house. In the evening the house was thrown open to the public for inspection. This house is undoubtedly



REV. WM. E. TOLL.

one of the best arranged buildings for the purpose in the Diocese.

The parish house is built of red pressed brick, relieved with brown stone trimmings, and is connected by a cloister with the church. The cost has been about $25,000, the work being made possible by the generosity of Mr. Nelson A. Steele and Mrs. Margaret A. Steele, Dr. V. C. Price, and others within the parish. A number of the furnishings have come as special gifts.

The fall meeting of the Northeastern Deanery was held at Christ Church, Waukegan, after the dedication of the parish house. Dean Toll, rector of the parish, presiding. There were about forty of the clery present. The Rev. Frank Du Moulin and the Rev. Charles Scadding, who were scheduled to read papers, were unavoidably absent.

The important events of the week of Sept. 19 in the city of Chicago were the three meetings for Sunday School teachers under the auspices of the Sunday School Commission of the Diocese. The Rev. Wm. Walter Smith, M.D., secretary of the New York Sunday School Commission, was present and addressed each meeting. The subjects of his addresses, which were arranged in a course, were: "The Modern Sunday School Movement," at the church of the Epiphany, on Sept. 20th; "The Purpose and Aim of Religious Education" at St. James' church, on Sept. 21st; and "The Teachers' Work," at Trinity Church, on the 22d. In addition to his admirable addresses Dr. Smith conducted each evening a Question Box in a manner which showed him to be a master of his subject. The object of the meetings at St. James' and Trinity was the formation for the north and south sides of Sunday School institutes similar to the one which has been successfully conducted on the west side for two years, and it is expected that these new organizations will be equally successful in their respective sections.

Afternoon sessions were held both at St. James' and Trinity. At the former an address was made by the Rev. John Henry Hopkins on "Objects and Benefits of Sunday School Institutes," and by Miss Esther Morgan of St. Peter's Church on "Discipline of the Sunday Schools." At Trinity Church, however, the speakers appointed for the afternoon session withdrew in favor of Dr. Smith, who carefully defined the aims and purposes of the Sunday School. After evening prayer, which was read in the church at 6 o'clock, a brief social hour was devoted to the examination of an exhibit of Sunday School supplies, and a supper was served in the parish house.

The evening session was presided over by the rector, Rev. Z. B. T. Phillips, and Dr. Smith delivered his address on the subject announced, "The Teacher."

Bishop Anderson returned to the city on Sept. 17th.

Bishop McKim preached to a large congregation at Trinity Church, Highland Park, on the afternoon of the fifteenth Sunday after Trinity. A generous offering was made for the Bishop's hospital.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Gift at Good Shepherd—East Haddam—G. F. S. Anniversary.

At the Church of the Good Shepherd, Hartford, on the Fifteenth Sunday after Trinity, there was used for the first time a new processional cross. This was presented to the parish by Mrs. C. L. F. Robinson of Newport, a niece of Mrs. Colt, in memory of an infant child of Mrs. Robinson.

The cross is of polished brass with brass standard, bearing the simple inscription "In memory of a little child." It is from the Gorham Mfg. Co.

A most interesting occasion, Sunday morning, Fifteenth after Trinity, was the service in commemoration of the first ringing of the ancient bell from the new bell tower just erected in St. Stephen's Church, East Haddam. This bell is believed to be the oldest in the United States. It came into possession of this parish about seventy years ago and was hung in the old church, now abandoned, which is, by the way, said to be the only one now standing consecrated by Bishop Seabury.

In this most picturesque of parishes, the beautiful stone church, the large congregation overflowing into the Sunday School room, the excellent music of the choir, the wealth of choice flowers, the most interesting addresses of the visiting clergy, combined to make an ideal service to the Glory of God. The rector, the Rev. Reginald R. Parker, was assisted by the Rev. Horace B. Hitchings, D.D., a former rector in 1857, and the Rev. Henry T. Gregory, rector in 1862, both of whom made addresses.

The interior walls of this church have recently been tastefully decorated in artistic colorings, and now "beautiful for situation" among the hills which border the Connecticut river, present a most complete and attractive appearance, making it one of the handsomest rural churches in this Diocese.

Services have been started in the village of West Cornwall, by the rector of the adjacent parish of Trinity, Lime Rock, the Rev. Richmond H. Gesner. There was, prior to the revolution, a parish in the town of Cornwall, but it has been extinct for very many years.

The G. F. S. of Connecticut celebrated its tenth anniversary at the Vacation House, Canaan, on Sept. 7th. The day began with an early celebration at Christ Church (Rev. M. H. Mill, rector), attended by all the associates visiting the Vacation House. Soon after breakfast visitors began to arrive from various quarters. At 12:30 a short service of praise and prayer was held in the library, when the rector of the parish welcomed in a few well-chosen words the clergy, officers, associates and visitors. Archdeacon L. M. Hardy, rector at Pomfret, read a most beautiful letter from the Bishop of the Diocese; all who heard this letter being most thankful for the words of congratulation, love and sympathy which it conveyed. An exceedingly pretty luncheon table, beautifully decorated with flowers and bountifully supplied with a variety of appetizing dishes, was set upon the lawn under the trees.

We had hoped to have with us Mrs. Thomas Roberts, president of the G. F. S. in America. At the last moment she was unable to attend, much to our and her own disappointment, but a letter from her of kindly congratulation, commendation, and counsel was read by Miss Mary E. Johnson, first vice-president of the Connecticut G. F. S. Miss Katharine F. Jackson, commendation associate, read with much expression the historical sketch of the birth and growth of the G. F. S. in Connecticut during the past ten [illegible] which was received with much applause.

Then occurred the most pleasant episode of the day; when a bag of gold coin sufficient to purchase a typewriter being a gift from the members, associates, and officers of the diocesan G. F. S. was presented to our much loved president, Miss Margaret E. Jackson, by Mrs. Reginald R. Parker, our second vice president, in a most characteristic and felicitous manner. This being so complete and absolute a surprise Miss Jackson was only able to reply in a few words of heartfelt thanks. Several substantial checks were received from friends in the town and state.

After this the company gathered around the G. F. S. elm tree which was to be planted on this occasion. "Blest be the tie that binds" was heartily sung, and very happy addresses were made by Archdeacon Hardy and the Rev. Mr. Wallace, pastor of the Methodist church at Canaan. The doxology was sung and the benediction pronounced by Archdeacon Hardy.

Social intercourse then became the order of the day, and the guests dispersed after inspecting the pretty and commodious Vacation House.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Syrians at Denison.

There are a number of Syrians of the Orthodox communion in Denison. These people formerly attended the Roman church and received ministerial services, such as baptisms, marriages, and burial from the Roman priest. They now attend the services of St. Luke's church, some having received Holy Communion. They were instructed by their ecclesiastical authority to apply to the priest of the Episcopal Church when in need of religious ministrations. During the last two years the rector has baptized and solemnized Holy Matrimony for them, etc. One of them when asked by a neighbor: "Is the Episcopal Church anything like your Church in Syria?" replied: "It is not only like my Church, but it *is* my Church." The Rev. George D. Maloof of Boston, Mass., a Syrian Orthodox priest, visiting the people of his Church here, requested the use of St. Luke's altar to celebrate the Holy Eucharist according to the Greek rite. He officiated and preached on Tuesday morning at 9 A. M., the rector being in the chancel. Quite a goodly number were present, including our own Church people and Roman Catholics. The Syrian priests' attendant who sang in the choir lighted eight of the candles. The Liturgy was almost wholly choral, the vestments were of cloth of gold, and when the Celebrant received the Holy Sacrament, he communicated as we do, his right hand crossed over the left. Incense was used continuously through the service, but not "voluminously." Several of the Syrian people were greatly astonished when told that many people in the "Episcopal" Church thought the use of incense "Romish," saying "Not so. It is a beautiful Christian ceremony, always used in all Orthodox churches from the earliest days."

In his sermon the priest commended his people to the care of the rector of the church in Denison, and expressed thanks for courtesies extended. The subject of the sermon was "Charity," delivered in Arabic. The assistant who accompanies Father Maloof expressed the appreciation and gratitude of his Church and people for many kindnesses and courtesies received at the hands of our clergy and Church people in Boston. They are also very happy to know the feelings and attitude expressed in the Diocese of Albany, such things showing them we have "the mind of Christ;" and hastening the day of "Godly union and Concord" when there shall be "One Fold and one Shepherd."

"Pray for the peace of Jerusalem, they shall prosper that love thee."

GEORGIA.

C. K. Nelson, D.D., Bishop.

Savannah Items.

During the summer St. John's Church, Savannah, has been redecorated, the work being just finished. Plans and work furnished by Mr. Chris. P. H. Murphy of Savannah. The Sanctuary has been beautified by having laid therein a floor of mosaic. A beautiful credence table of brass and oak has also been presented, on which is inscribed:

1904

"Do this in remembrance of Me."
From the young men of St. John's Parish
who remain, in memory of those who
have gone before.

A Mission will be held in St. Paul's Church, Savannah, by Fathers Hughson and Sill O. H. C., beginning Sunday, Dec. 11th, and the rector is now busy in preparation for it.

St. Paul's, Savannah, has just suffered a heavy loss in the death of Miss Mary Elizabeth Gnosspelius, who entered into Paradise on the 21st inst. For the past eight years she had been in charge of the music of St. Paul's, having organized the first vested choir and brought it to a fine state. Her body was laid to rest in the hope of the Resurrection, on Thursday, Sept. 22nd, the service being read by the Rev. G. A. Ottmann, rector of St. Paul's, and the Rev. J. L. Scully, a former rector.

During August the choir of St. Paul's enjoyed a two weeks' outing at the Isle-of-Hope, a resort not far from Savannah. The rector of St. Paul's, the Rev. G. A. Ottmann, took his vacation between Sundays on Wilmington Island, coming in for service every Sunday.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Corner stone for St. Thomas' Church—Church Charity Foundation—Notes.

The arrangement of the services for the laying of the cornerstone of the parish house of St. Thomas's Church by the Rev. Harry St. Clair Hathaway, associate rector, were so well planned and executed that the vast throng were admirably handled. The weather seemed to herald the auspicious event and harmonized in tone with the spirit of the occasion.

The imposing procession was formed in the old Guild hall, the choir preceding, followed by the vestry, visiting clergy, the parish staff, the rector, the Rev. James Townsend Russell, the rector-associate Rev. St. Clair Hathaway, the curate the Rev. Horace R. Fell, and the Bishop of the Diocese, attended by the Dean of the Cathedral, the Very Rev. J. R. Moses, and Canon Precentor, the Rev. Paul F. Swett.

The procession passed through the lines of the Boys' Cadet Corp. The company then formed and escorted the officers and scholars of the Sunday School and the Sunday School of Calvary Church to a position in the forefront of the platform whereon the ceremonies were conducted. The principal address was delivered by the Bishop of the Diocese, who dwelt upon the uses and abuses of the objects for which the parish houses stood. The forceful words fell on good ground, and the interesting deductions of the Bishop cannot be without fruit. The rector of the parish briefly described the progress of the fund which gave the magnificent building to the parish costing $40,000, and for which every cent has been paid in.

While engaged in reading the office of the Burial of the Dead over the remains of David B. Powell, of Brooklyn, the Rev. J. H. Prescott, rector of St. Ann's Church, Sayville, received word of the serious condition of his son Harry, who was ill at Brigantine Beach, N. J.

The board of managers of the Church Charity Foundation some time past adopted a resolution creating the hospital a charitable institution. This act curtailed the work of the institution, lessening the number of patients and staff of nurses. The present superintendent, the Rev. Paul F. Swett, has rescinded the resolution and opened a number of rooms for the benefit of pay patients. This will tend to increase the number of nurses and expand the work of this institution. He has also issued a circular letter to the rectors of the Diocese, requesting the co-operation of the scholars of the Sunday School in the work of the Orphanage. The plan is to secure the Advent offering of the schools for that purpose.

The fiftieth anniversary of the breaking of ground for the first church of the parish of the Redeemer, Brooklyn (Rev. T. J. Lacey, Ph. D., rector), will be commemorated by a series of services and social events during the month, beginning October 2nd. The present Bishop of western New York, whose predecessor, the late Bishop Coxe, laid the corner stone of the building, will deliver the sermon on the first day. Two former rectors, the Rev. George Calvert Carter and the Rev. George Williamson Smith, D.D., will preach October 16th.

The newly elected rector of St. Clements' Church, Brooklyn, the Rev. Floyd Appleton will enter upon the duties of his cure the latter part of October. The Rev. Marcus A. Trathen, who has been in charge of the parish since last June, will continue his pastoral relationship until that time.

Two very handsome Sanctuary chairs, a Bishop's throne, and Priest's Sedilia, were blessed for use Sunday, September 25th, in St. Timothy's Church, Brooklyn (Rev. W. I. Stecher, rector). The chairs were presented in memory of Richard L. and Alice M. Foster, husband and daughter of Mrs. Ada Foster. The design follows the lines of the memorial altar, which Gothic in architecture impresses the beauty and solemnity of the Divine purpose.

Extensive alterations which have been made to the Sunday School room of St. Peter's Church, Brooklyn, are now nearing completion, and will be ready for the formal opening of the school on October 2nd. New heating and lighting systems have been installed, and partitions which separated the former primary department rooms from the main auditorium have been torn out, to provide more equable ventilation. The primary department will hereafter be located in a large gallery at the rear. The alterations cost several thousand dollars. At the formal opening next Sunday the rector, the Rev. Dr. Lindsay Parker, and the curate, the Rev. C. B. Johnes, are to speak.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

B. S. A. Assembly.

On Monday of last week the second quarterly meeting of the District Assembly of St. Andrew's Brotherhood was held at St. John's Church, Los Angeles. All the chapters in the "Assembly" were represented except that of Pasadena. The rector of St. John's, the Rev. Lawrence B. Ridgely, delivered a brief but interesting address. Adjournment was then had to the parish hall where the routine business of the District Assembly was attended to. A. A. Talmage, director of St. Paul's chapter and president of the District Assembly, occupied the chair, and after a full discussion it was voted unanimously to assess each member of the District Assembly one dollar for the Forward Movement in addition to any and all other dues or assessments levied by the local chapters.

Other routine business being disposed of, an animated and earnest discussion took place in "How can Brotherhood men interest and secure the co-operation of Churchmen?"

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Death of Rev. Dr. Bacon—Diocesan Notes—Methodist Minister Conforms.

The death of the Rev. Thomas Scott Bacon, D.D., one of the senior clergy of the Diocese and well known throughout the Church, occurred at his home at Buckeystown on the evening of Sept. 14th. He is survived by the widow of a second marriage.

Dr. Bacon was born some eighty years ago at Saratoga, N. Y., the son of a Presbyterian minister, the Rev. William Bacon. The family removed during his childhood to Philadelphia, and the son was graduated at Williams College with the degree of B. A. in 1842, after which he studied law and practiced for a time in Boston. He went to New Orleans in 1848, where, five years later, he was ordained deacon, and in the year following priest, by Bishop Polk of Louisiana. He became rector at Natchitoches, La., but at the outbreak of the civil war his strong Union sympathies led to his resignation of that parish and his return to the north. He served for a time as chaplain in the United States navy under Admiral Farragut, and then was successively rector or missionary at Hillsboro, O.; Hamilton, O.; Jeffersonville, Ind.; St. Andrew's Church, St. Mary's county, Maryland; St. Matthew's Church, Oakland, Md., and finally St. Paul's parish, Frederick county, Md. He retired from active work in 1887, and since then has devoted a considerable time to literary work. He was a scholar of eminence and the author of a number of works of theology.

Through their delegation and chosen representatives the young men of South Baltimore and of other sections paid their last tribute at Memorial Church on September 18th to the memory of Mr. John H. Blacklock, who died the Friday before. The Rev. William M. Dame, the rector, officiated at the service and spoke in the highest terms of Mr. Blacklock's indefatigable and disinterested efforts for the advancement of young men. The church was crowded with those who have reaped the results of his labors and those who aided and supported him in his projects.

Miss Mary Moffett, sister of the rector of St. Clement's Church, Philadelphia, has recently been received as a Postulant in the Sisterhood of All Saints, Baltimore.

Bishop of Fond du Lac is visiting friends in Baltimore, and his chaplain, the Rev. Sigourney W. Fay, celebrated at All Saint's Convent on Ember Friday.

During the summer several needed improvements have been made in St. George's Church, Baltimore, of which the late Dr. Frederick Gibson, rector, and the Rev. C. K. P. Cogswell, assistant. Funds are now being raised for a suitable memorial to the late rector, which will probably be one of the triplet windows on the north side of the church. The windows in St. George's rank among the very best in Baltimore, and it is hoped this effort will be furthered by the many friends of Dr. Gibson, who are scattered throughout the country.

The Rev. R. Johnston Campbell resigned charge of the Washington Square Methodist Episcopal Church at Hagerstown, on September 25th, after nearly three years pastorate, in order to take Holy Orders in the Church. He will temporarily assist the rector of St. John's, Hagerstown. Mr. Campbell is regarded as among the ablest and most active of the younger members of the Baltimore conference.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Diocesan Notes.

The Church of the Messiah, Boston, after being closed nearly all summer for re-

pairs, has been reopened. The roof has been put in order, and the interior has been decorated with a terra cotta shade. A new heating apparatus has also been put in place.

The Archbishop of Canterbury is expected to lay the corner stone of the New Epiphany Church at Winchester. The Archbishop was formerly Bishop of Winchester, England, and the new edifice will contain a block of stone from the old Cathedral at that place.

The pews for the opening service of St. Mark's, Dorchester, did not arrive till Saturday morning last. The rector, senior warden, and a few others turned carpenters and worked all day Saturday till midnight, putting together the pews and getting them in place for the early service on Sunday. Large congregations attended all the services.

The training school for Church workers have arranged for the year 1904-5 the following course of lectures to be given at 10 Arlington street, Boston, beginning Tuesday, November 18th:

Tuesdays, 11 A. M.—What a Churchman Should Believe, Rev. Frederic Palmer.

Wednesdays, 11 A. M.—History of the Old Testament, Mrs. Daniel C. Robinson.

Thursdays, 11 A. M.—Emergencies and Preparatory Dispensary Course, Dr. Florence F. Rice.

Fridays, 11 A. M.—The Life and Mind of St. John, Prof. Henry S. Nash.

No fee is charged for these lectures.

For any further information address Mrs. Guy Lowell, 10 Arlington St., Boston.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Detroit Notes—Death of the Rev. Lea Kelk-Wilson and of John H. Richardson.

The Rev. Lea Kelk-Wilson, a priest whose name appears upon the list of non-resident clergy of this Diocese, died on Sept. 6th at Monmouth, England, from injuries received from a fall from a horse. He was assistant at the parish of Monmouth. Mr. Kelk-Wilson was ordained by Bishop Davies as deacon in 1892, and as priest in 1893. His American work, all of which was spent in Michigan, was as assistant at St. Paul's, Detroit, 1892-94; rector of Trinity Church, Mackinac Island, 1897-1900; and rector of St. George s'Church, Detroit, for a time from the latter year.

On Sept. 20th, at his home in Croswell, Mich., Mr. John H. Richardson, for many years senior warden of Christ Church and a zealous and faithful worker for the Church both in Croswell and Lexington, entered into rest after seven months illness with consumption. To Mr. Richardson's faithful service is mostly due the erection of the Church of the Good Shepherd, Lexington, and the present beautiful stone church in Croswell. At various times when the parish was vacant Mr. Richardson maintained the services every Sunday as lay-reader.

His burial was on the afternoon of Sept. 22. The Rev. W. A. Stimson, rector of Christ Church, conducted the service; the Rev. R. C. Wall of Lexington read the lesson; and the Rev. B. J. Baxter of St. Paul's, Port Huron, made a forcible address on the things which had attracted Mr. Richardson to the church from the Methodist body while a young man.

A letter of congratulation was presented to the Rev. C. L. Arnold of St. Peter's parish, Detroit, on the occasion of the completion of the thirteenth year of his rectorship, which occurred on Sept. 16th.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Schools Reopened—B. S. A.—Junior Auxiliary—Woman's Auxiliary.

The various Church schools within the Diocese opened, all of them, with large numbers of pupils enrolled. Racine College and St. John's Military Academy each opened with about 150 students and with a number of others expected in the immediate future. Kemper Hall, which was filled to its utmost capacity last year, maintained the same record at the opening this year.

Nashotah will open on St. Michael and All Angels' day. There will be a choral celebration with an address by the Bishop of the Diocese. It is expected that fourteen new students will be in residence at the outset, with several others expected during the autumn. The faculty remains unchanged. Dr. Webb, the president, has returned from his summer spent in Europe, where he traveled for the most part in Switzerland and England.

A local assembly of the Brotherhood of St. Andrew was organized at a service for Brotherhood men, held at St. Paul's Church on the evening of Sept. 21. Mr. Chas. E. Sammond, council member, was chosen president, and addresses were delivered by Mr. Sammond and by other laymen of the city.

The Junior Auxiliary held its annual session at All Saints' Cathedral on Wednesday afternoon of last week, when the work of the year was found to be excellent. Bishop McKim was the chief speaker, telling of work done at St. Luke's hospital, Tokyo, which he described as the best hospital in Japan. The Junior Auxiliary is now supporting scholarships in Africa and Alaska, and the Babies' Branch contributes to a Chinese day school. The receipts for the year exceed $400. Officers were reappointed as follows:

President—Miss Mary Knight.

Vice-president—Miss Emily V. Roddis.

Corresponding secretary and treasurer—Miss Elizabeth Burdick.

Recording secretary—Miss Anne Wilson.

Organizing secretary—Mrs. Abbott Thorndike.

Babies' branch secretary—Miss Winifred Fehrenkemp.

Perhaps the largest meeting of the Woman's Auxiliary ever held in the Diocese was the annual meeting at St. John's Church, Milwaukee, last week, on the day following the Council. There were 215 ladies at luncheon, and so large a number entered after that, that seats could not be provided for all of them. The enthusiasm throughout the meeting was commensurate with its size.

The Rev. Messrs. Slidell and Sinclair officiated at the opening service, which included the Holy Communion, after which the members in general were greeted at a reception, while parochial officers with wives of the clergy had a special conference on methods of work, especially treating of the difficult problems concerning relations between needs within a parish and work that must be done outside.

The Bishop of the Diocese was the first speaker in the afternoon, and much to the pleasure of the members of the Auxiliary, the Honorary President, Mrs. A. W. Bartlett, was able to take the seat of honor upon the platform. The President, Mrs. E. A. Wadhams, made her annual address, in which she showed how largely the work of the Auxiliary had been increased and how much might be done by continued work.

Bishop McKim of Tokyo told of the hospital work which is being done in his see city, observing that enlargements and improvements were being made by the addition of a children's ward, a room in which could be furnished and provided for by payments of $100, and the rooms might be named by the donors. The Auxiliary voted that amount for such a room, to be called the Milwaukee room, and the day's offerings, amounting to $59.60, were appropriated toward that purpose, the balance to be made up later. Other appropriations were: $100 for the emergency fund of the Bishop of Milwaukee; $50 for life insurance for the Rev. R. W. Andrews; $50 each for work in Alaska, Porto Rico, the Philippines, and for Colored work in the South. The important claims of diocesan work under Archdeacon Harris in the northern part of Wisconsin were presented by the President, and a further appropriation of $50 was made for that work. It was reported that the amount for the United Offering had been made up to $1,100, and the members thereupon rose and sang the Doxology in thanksgiving.

To the great regret of all the members, Mrs. Wadhams declined reëlection as president, though retaining her active interest in the work of the Auxiliary. In her place was chosen Mrs. G. C. Murphy of St. Edmund's, Milwaukee. Other officers chosen included Mrs. Thomas Spence, St. Paul's, First Vice-President; Mrs. Dousman, Wauwatosa, Second Vice-President; Mrs. George W. Moore, St. James', Corresponding Secretary; Mrs. W. C. Sargent, St. Paul's, Recording Secretary; Mrs. D. K. Green, the Cathedral, Treasurer; Mrs. Crandall, St. John's, Treasurer of the United Offering.

The rules were amended by making provision for the election of a Second Vice-President, and also by provision for a Board of Directors, to consist of one person from each of the parishes in Milwaukee and the near vicinity.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Church Club—Woman's Auxiliary—Twin City Notes.

The Trinity-Tide banquet of the Church club of Minnesota was held at Hotel Nicollet, Minneapolis, Sept. 20th. Four Bishops and a large number of distinguished laymen were present. An informal reception was held for half an hour preceding the banquet. The president, Mr. F. O. Osborne, in one of his felicitous speeches, welcomed the guests of the evening. He spoke of the catholic character of the club, which was not confined in party or nationality, the Indian and Swedish work being an evidence of this. He paid a glowing tribute to the first speaker of the evening, Bishop McKim of Japan, and spoke of his discretion and wise administration of the Church in Japan.

Bishop McKim in a most gracious manner acknowledged the tribute. He spoke of the progress and characteristics of the Japanese for the past 280 years, their striving for western civilization and enlightment.

Japan has kept faith with the world. Her dealings with an elusive enemy have won the admiration of the world. It depends upon Christianity whether Japan is to be a "yellow peril" or a Blessing.

A most significant fact in connection with the present war is that the interpreters at the front were required to be Christians in order that military secrets might be safeguarded. The Church in Japan was assessed 3 1-3 per cent on each parish as their apportionment. The Bishop pointed out the responsibility resting upon Americans in introducing western civilization. Saloons were unknown until after Commodore Perry's visit.

The Bishop of Montana spoke of the apportionment plan. He felt sure the American Church has been convinced of its ultimate success. He would ask the General Convention, by resolution, for $1,000,000. The parish, Sunday School and Woman's Auxiliary offerings, should be merged into the million dollar offering.

Bishop Van Buren gave a graphic account of the work in Porto Rico, its need and opportunities.

The Woman's Auxiliary held their annual diocesan meeting at Gethsemane Church. The proceedings began with a cele-

bration of the Holy Eucharist, with the rector, Rev. I. P. Johnson, as special preacher. Mrs. Hector Baxter, President, delivered the annual address.

Miss Mary E. Andrews, treasurer, reported total receipts for year of $1,299.81.

The Junior Missionary Society raised during the year $1,204.74. Little Helpers Society $208.63.

Mrs. Hector Baxter was unanimously re-elected president. The remaining officers chosen were as follows: Vice-presidents, Miss Sybil Carter, Mrs. H. C. Clarke, Mrs. J. W. Bishop, Mrs. G. H. Mueller; recording secretary, Mrs. Herbert C. Theopold; corresponding secretary, Mrs. J. M. Smith, and treasurer, Miss M. E. Andrews.

A missionary rally was held in the evening. Bishop Van Buren spoke of the work in Porto Rico, Dean Slattery spoke of the value of mission work in a general way and referred particularly to the heroic work that has been done in Alaska. Bishop Brewer presented a resumè of the mission work done in Minnesota and Montana. Twenty-four years ago when the field of Montana was new to him there were but four churches, with 310 communicants; to-day there are 33 parishes with 28,000 communicants.

Bishop Edsall also complimented the Woman's Auxiliary on its successful year, the total receipts reaching close to $4,000. The latter part of his address was devoted to explaining the needs of some of the weak churches in the Diocese.

The S. S. Institute held its annual meeting at St. Mark's Pro-Cathedral, where the Rev. E. Borncamp delivered an address upon "Systems of Instructions."

The substance of the address was practically the condemnation of several systems which are apparently meeting with a measured success. Consequently it provoked considerable discussion. Miss Sleppy gave a Blackboard Teaching, and addresses were made by Rev. F. L. Palmer, Rev. C. Herbert Shutt, and Miss Sleppy. At an evening session Rev. Dean Purves gave a forcible and pointed address on "How to get the Lessons Prepared in the Homes." It was most instructive and helpful. The Rev. Irving P. Johnson manipulated the question box. He embraced the opportunity through this medium of imparting some sensible advice on dogmatic and moral theology judging from some of the irrelevant questions asked. The man and the answers were most apperture.

The Pro-Cathedral in Minneapolis has undergone a complete renovation during the past two months. The entire interior has been improved, new carpets laid, two great electroliers have been hung in the nave, smaller ones in the transept. In the sanctuary a new floor, in the chapel new hardwood floor and complete chancel furniture, a gift of a parishioner.

Prof. Normington, organist and choirmaster of the Pro-Cathedral, is compelled to take an enforced rest on account of ill health.

In the death of William Sidney Deyoe, Gethsemane parish loses a faithful chorister and Sunday School teacher.

A beautiful altar has been placed on St. John the Evangelist Church, St. Paul, dedicated to its proper use by the administrator of the Wilder estate in accordance with the will of Mrs. Wilder and her daughter, Mrs. Appleby. Bishop Van Buren of Porto Rico was the special preacher at this church last Sunday morning and at Christ Church in the evening.

Churchmen extend heartfelt sympathy to the Rev. Mr. Peake and to Mr. Peter Baldy in their affliction, the former having lost his only brother and the latter his daughter, Kate Pollock.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Death of Rev. Dr. Robert.

The death of the Rev. Patrick Gibson Robert, D.D., one of the senior clergy of St. Louis, occurred at his home in that city on the evening of September 26th. Dr. Robert had been in failing health for some time, and his death had been expected almost hourly for a week before the end came.

He was a graduate of the Theological Seminary of Virginia, and was ordained deacon in 1850 by Bishop Meade, and priest in 1852 by Bishop Johns. He was engaged in parochial work in Virginia until the outbreak of the Civil War, when he became chaplain in the Confederate army and served as such throughout the war. After the conclusion of hostilities, he became rector of Christ Church, Little Rock, and retained that post until 1869. It was in that year that he came to St. Louis, where he founded the Church of the Holy Communion, of which he was rector until forced by advancing age and infirmities to retire from active work in 1897. He received the degree of D.D. from the University of the South.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Cornerstone at Paterson.

The Bishop laid the corner stone of St. Mark's Church, Paterson, on the afternoon of Saturday, September 17th. He was assisted in the service by the rector, the Rev. S. A. Weikert, and by the Rev. C. C. Edmunds, Rev. William P. Brush, Rev. C. S. Abbott, and Rev. L. B. Howell, while a considerable number of other clergymen were also present. The Bishop used a handsome silver trowel, suitably inscribed, in tapping the stone. Afterward he delivered a suitable address.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Death of Rev. P. W. Stryker—Bay Head—Westfield—Rahway—Convocation at Perth Amboy.

In the death of the Rev. P. W. Stryker, who was struck and killed by a train on the Pennsylvania railroad at Riverside, N. J., September 19th, the Diocese loses one of its most faithful missionaries. Supplementing the account already published, the following particulars of the accident may be given.

Mr. Stryker, with his sister, Mrs. Smith, of Baltimore, and a niece, Miss Florence Stryker, were standing at the station in Riverside waiting for a trolley car. The niece seeing the car coming, left to signal it, when Mrs. Smith started across the tracks in her haste to catch it. At that moment a fast mail train appeared. A shout of warning notified Mr. Stryker of the danger, and he endeavored to save his sister, but could not act quickly enough to get her out of the way, and both were struck, the aged priest being instantly killed, and his sister dying later of her injuries.

Mr. Stryker was priest in charge of St. Stephen's Church, Riverside, and had been there since the foundation of the parish. In addition he carried on missionary work at Fairview and Shedakers and in other rural communities in South Jersey. He had been in the Diocese thirty years, and during that time had accomplished a work which endeared him to the hearts of his people as few men have ever been loved. Going from hamlet to hamlet and from house to house in his rural visits, he was known and affectionately received for miles about.

Such a self-sacrificing service of so many years could not fail to call forth testimonials of affection at the funeral. This was held at Riverside on Thursday, September 22nd, with the Bishop, Dean Perkins, and other clergy present. The factories in the town were closed, so that as many as possible might attend, not only of his own congregation (many of whom were employed in the mills) but of the townspeople generally. Hundreds of others came from Fairview, Shedakers, and other country villages. The little church was crowded, with many not gaining admission, and hardly a cheek was not wet with tears. Besides the burial office, there was an early celebration of the Holy Eucharist, with the Bishop as officiant. During the night the young men of the congregation acted as watchers by the coffin. The interment was the next day at the cemetery at Whitemarsh, near Philadelphia.

Mr. Stryker was born at Trenton 68 years ago; he leaves a widow, three daughters, and a son, the Rev. L. W. Stryker, of Passaic. As showing the effectiveness of his pastoral care, it is worth stating that the last convention report shows that every one of the recorded communicants in his parish received communion during the year, and there were as many "private" celebrations for the sick and infirm as public ones.

All Saints' Church at Bay Head has just closed a prosperous summer season, with large congregations, and is now venturing to become an all-the-year-round parish. For some years All Saints' has been open every Sunday, being in charge of the Rev. George M. Christian, D.D., rector of St. Mary the Virgin's, New York. There is a well-appointed church, filled to the doors every Sunday, and a fine rectory. During the coming fall and winter the Rev. H. H. Bogert, rector of St. Mary's-by-the-Sea, Point Pleasant, will also serve Bay Head, and so a resident congregation will be built up, in addition to the summer work.

Plans have now been drawn for a parish building for St. Paul's Church, Westfield (the Rev. W. O. Jarvis, rector). Recent large sales of real estate in the vicinity of St. Paul's are to be followed by extensive building operations, which will greatly increase the desirability of that section of the town as a residential place, and will also add to the value of the Church property, by bringing it more to the centre of population. The land purchased for the new parish house will be a desirable corner property, large enough to provide room for a rectory some time in the future.

During the summer the chancel of St. Paul's Church, Rahway (the Rev. C. L. Cooder, rector), has been renovated and redecorated, making it one of the most artistic in the Diocese. The vestry room has also been painted and handsomely refurnished.

The Convocation of New Brunswick was in session last week at St. Peter's Church, Perth Amboy. Reports showed progress in missionary work in many places. The topic "How Far Shall the Church Engage in Institutional Work?" was discussed, and there was an evening missionary meeting.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Cornerstone at Toledo—Perry—Work on the Cathedral—Cleveland Items—Toledo Convocation.

On September 22nd the Bishop of the Diocese laid the corner-stone of the new St. Mark's Church, Toledo (Rev. L. P. McDonald, D.D., rector). The weather being cold, the service was for the most part conducted in the old church. The Rev. Alsop Leffingwell, rector of Trinity, read a history of St. Mark's to date. In 1889 Madame Atwill, the mother of Bishop Atwill, who was then rector of Trinity, gathered a Sunday School class in her own home. But its rapid increase calling for larger quarters, it removed to a room over a street car barn, corner of Ashland and Bancroft. There it expanded very quickly into a large Sunday School composed chiefly

of the teachers and pupils from Trinity, as their families were now removed at a distance from the mother church. Very soon a fine lot on Collingwood Avenue was offered for a church, on such easy terms that inside of 60 days a church was built which, with the lot, cost $6,000 and could seat 600 people. The Sunday School at one time numbered 400, and is still the largest Church Sunday School in the Diocese outside of Cleveland. There are now over 500 communicants. In 1892, a subscription for a new church was started, and now over $30,000 are in sight and the foundation floor of concrete and the corner-stone are in place. The families of Mr. W. S. Dailey and Mr. H. S. Baumgardner give several thousand each.

The Rev. Mr. Leffingwell introduced the history with words of cordial congratulation and brotherly interest, showing that the prosperity of one church helped all the others. The Bishop followed with an address, and then the procession of thirteen clergymen, led by a vested choir of over 60 and followed by the visiting clergy and the large congregation, repaired to the foundation-stone, which was laid with due ceremony.

A MISSION has been organized at Perry, and it is expected that a chapel will be erected in the near future.

WORK on Trinity Cathedral, Cleveland, has been going steadily on all summer. The walls are complete with the exception of the central portion of the ends above the large windows, and the building will be under roof, except where the tower is to be, by the first of December. It was feared that the tower could not be built at once for want of funds, but the Junior Warden of the Cathedral parish, Mr. Samuel Mather, with his accustomed liberality has added to his original generous gift, and will build both the tower and narthex as a memorial to his father, so that the Cathedral will be built complete. The total estimated cost is about $556,000.

Another valuable and most useful gift has been made to the Cathedral. Miss Emily Hills has given the large brick house at 573 Prospect Street, next to the Church Home, to be used as a Deanery. She will also remodel and fit up the two-story brick stable in the rear, which adjoins the parish house, as a Choristers' Hall for the use of the choir and boys of the parish in general. They are given in memory of her father, and will be known as "The Addison Hills Memorial Deanery and Chorister's Hall."

IN THE DEATH of Mr. Bolivar Butts this summer, the Cathedral parish lost not only a senior warden, and faithful vestryman for over forty years, but one whose devotion to the service of his Master both in the church and in his home was marked by untiring zeal and love. His example must ever be an inspiration to faithfulness to all who knew him.

ON TUESDAY evening, September 13th, one of the best attended Local Assemblies of the Brotherhood of St. Andrew in Cleveland held for several years met at Grace Church. The Local Council has been working since spring to infuse new life into the dead chapters of the city. Chapters are being resurrected at the Church of the Good Shepherd and at St. Luke's. A new Junior Chapter has been formed at the Church of the Incarnation, Glenville. A good delegation from each of these was present at the Assembly. The discussion was on the Forward Movement in the Brotherhood in Cleveland, and Ohio, and the approaching Convention in Philadelphia. Cleveland expects to be well represented by both Juniors and Seniors.

THE GUILD OF THE HOLY CROSS held its annual festival on Holy Cross day, September 14th, at St. James' Church, Cleveland. The Holy Communion was celebrated at 7:30 and 10:30 A. M. The Rev. E. W. Worthington preached the sermon at the late celebration. In the afternoon there was a meditation given by the Rev. J. H. W. Fortesque-Cole, and a business meeting held, at which the annual reports of the officers were read, and as trustee there was elected the Rev. Guy L. Wallis, succeeding the Rev. E. W. Osborne, S.S.J.E., Bishop Coadjutor-elect of Springfield.

THE TOLEDO CONVOCATION met last week in Defiance. There was a sermon by the Rev. H. G. Limric, who entered upon his new appointment as Dean at this session. An interesting discussion was held on the subject of "Aids to Devotion," when different ones took occasion to commend Mortimer's *Pilgrim's Path*, Sage's *Private Prayers, God's Board*, Bishop Morrison's *Prayers for Daily Use*, and *The Treasury of Devotion*. Addresses on subjects connected with Sunday Schools were delivered by the Rev. W. R. Stearly and the Rev. Henry E. Cooke. There were also the usual missionary and devotional meetings.

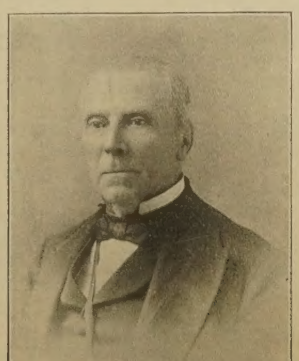
PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Death of Rev. John G Furey—Good Shepherd—Death of Mrs. Tullidge.

ON SUNDAY morning, September 18, the Rev. John G. Furey entered into rest, aged eighty years. Mr. Furey was born in Ireland and came to this country at the age of fifteen. He entered the seminary at Alexandria, Virginia, and was priested by the Right Rev. Alonzo Potter, D.D. For a number of years he taught Hebrew, Greek, and Latin, and was a writer of a number of stories, with which he would entertain his friends. He had been connected with the City Mission, ministering mostly to the unfortunate. He suffered patiently for many years those untold trials which God gives to those "called to be saints," and although his body was bent with the weight of the heavy cross, his faith was unbroken and another gentle soul is at rest. The office for the dead took place in Calvary Church, Germantown, on Wednesday morning, September 21.

IT HAS already been noted that an appreciation of the life and work of the late Richardson L. Wright was delivered at the Church of the Good Shepherd on the Sixteenth Sunday after Trinity by the Rev. John A. Goodfellow. Mr. Wright was connected respectively with old St. Andrew's Church,



THE LATE RICHARDSON L. WRIGHT.

with St. John's, Northern Liberties, with St. Mark's, Frankford, for more than twenty years, and with the Church of the Good Shepherd for the last eleven years. His intellectual gifts commanded admiration. In the public bodies of which he was a member he was a forcible and logical debater and his familiarity with all the intricacies of parliamentary usages gave him great power in influencing legislation. In the Northeast Convocation he was a useful member and was always singled out on account of his sense of humor to express the thanks of the delegates for the refreshments furnished. His interest in the parish was shown by the long distance he came to worship. Mr. Wright was fond of recounting the incidents connected with his ancestry in Scotland—especially his connection with the Erskines, many of whim are buried in Drybourgh Abbey next to the tomb of Sir Walter Scott.

On the same day at Evensong was commemorated the seventeenth anniversary of the connection of Mr. Frank Heaton Longshore as choirmaster and organist. The choir connected with the Church of the Good Shepherd is one of the largest composed entirely of men and boys who receive no salary in the diocese and the parish is known for the heartiness with which the congregations sing.

MRS. E. K. TULLIDGE, the wife of the Rev. E. K. Tullidge, at present in charge of a mission at Angora, recently slipped on a rug, fell and sustained serious injury. Complications followed and death ensued on Sunday, September 18. Mrs. Tullidge was a daughter of the late John H. Irwin, a widely known merchant, and grand-daughter of Stephen Baldwin, who was a leading shipping merchant in his day.

OWING to the success of the Sunday School at Calvary Church Chapel, Wawa, Delaware county, it has been decided to con-

CALVARY CHAPEL, WAWA, PA.

tinue services during the winter. The mission is connected with Calvary Church, Rockdale, Pa. (the Rev. Charles B. Williams, Ph.D., rector). Since its opening in July the chapel has received a number of beautiful gifts. Among the more recent are a Ciborium, Missal and Missal Rest. The work is in charge of Mr. Roy N. Magoun, a lay-reader.

THE SIXTEENTH anniversary of the laying of the corner-stone of the Church of the Nativity was observed on the Seventeenth Sunday after Trinity. The sermon in the morning was preached by the rector, the Rev. Llewellyn N. Caley. At 3 P. M. addresses were made by the Rev. H. L. Duhring, D.D., of the City Mission, and the Rev. Norman V. P. Levis, of the Church of the Incarnation. At 7:45 P. M. addresses were made by the Right Rev. O. W. Whitaker, D.D., and the Rev. H. Richard Harris, D.D., of Grace Church, Philadelphia. The Senior and Junior Chapter of the Brotherhood of St. Andrew at an earlier hour attended a corporate Celebration of the Holy Communion. The anniversary exercises were continued on Monday and Tuesday night. It will be remembered that on the next day after the Right Rev. Alonzo Potter, Bishop of Pennsylvania, was consecrated, he with Bishop Hopkins, of Vermont, and Bishop Lee, of Delaware, laid the corner-stone of the present Church of the Nativity in 1845.

A great deal of time and thought has been given to the consideration of the advisability of beginning a new work in the extreme southern part of the built-up portion of the territory in the southern section of the city. A very eligible lot has been secured at the corner of Fifteenth and Jackson Streets. The new parish will be called St. Paul's Mission, and it is thought that it will be immediately successful.

On the Seventeenth Sunday after Trinity the rector of St. Barnabas' Church, Third and Dauphin, the Rev. Walter G. Haupt, was instituted by the Right Rev. O. W. Whitaker, D.D., who has just returned from Nova Scotia greatly benefited in health. Many improvements have been made at St. Barnabas' in the short while that Mr. Haupt has been in charge.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Diocesan Notes.

Gifts recently made to Christ Church, Punxsutawney (the Rev. P. L. Donaghay, in charge), include a set of altar linen, a font of oak with bowl of silver, brass altar cross, vases, and book rest. Since February the Ladies' Guild have raised $500 for the building fund of the mission. It is hoped in the near future to purchase a lot and erect a church.

A special service for Knights of Pythias was held on September 11th at the parish church in Du Bois, when the rector, the Rev. P. L. Donaghay, preached a special sermon appropriate to the occasion.

QUINCY.

M. E. Fawcett, Ph.D., Bishop.

Rock Island—Church Dedicated at Pittsfield—Wyoming.

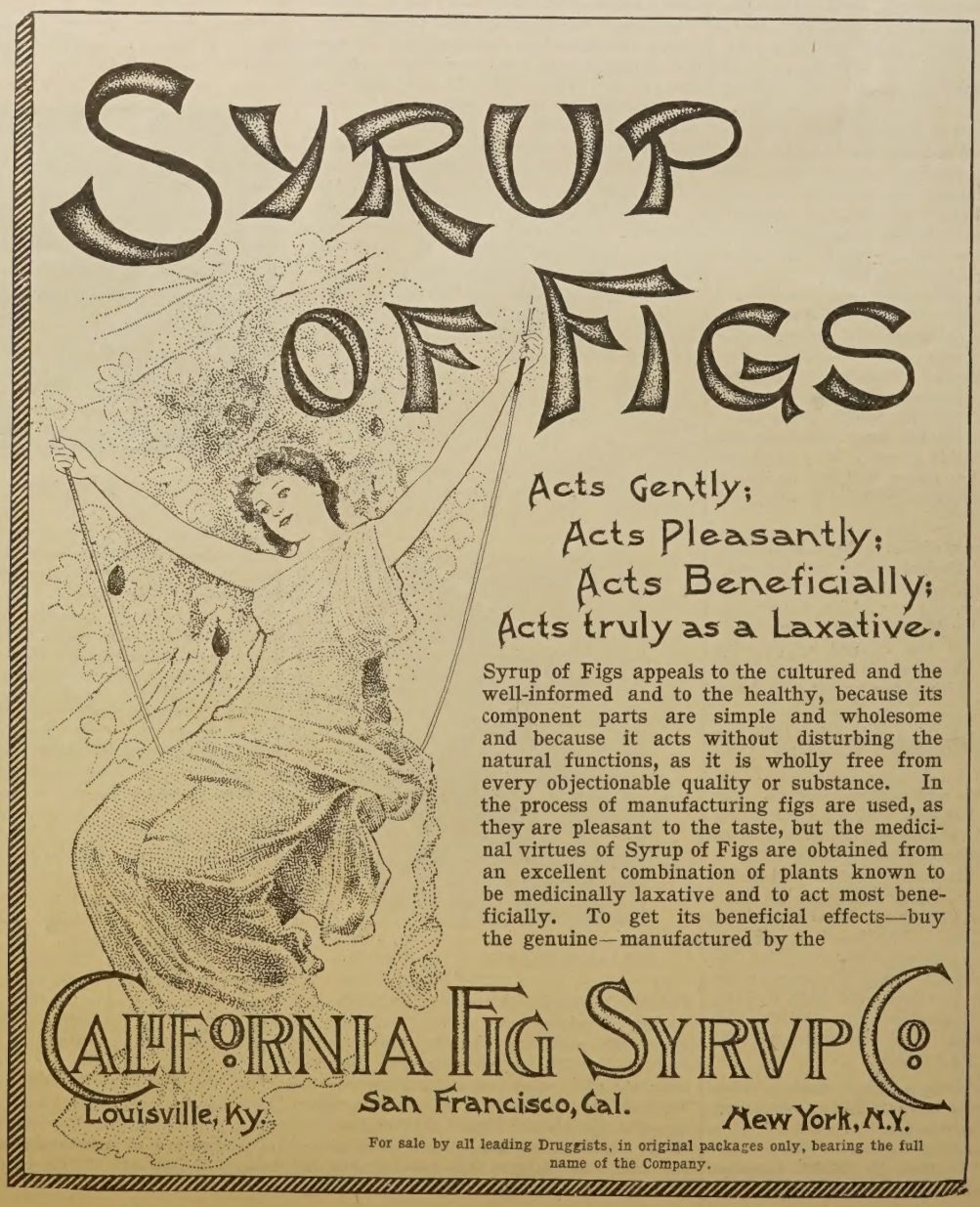
The Rev. Dr. Sweet, rector-emeritus of Trinity Church, Rock Island, has presented to the Bishop a festival stole and maniple of great beauty for his use in the Cathedral. A fine collection of portraits of Anglican worthies, and invaluable pamphlets, has been added to the Bishop's library from the same

Mr. H. L. Anderson has been commissioned by the Trustees of Funds and Properties to solicit for the increase of the Endowment Fund of the Diocese of Quincy.

St. Stephen's Church, Pittsfield (the Rev. Payson Young), was dedicated St. Matthew's Day, September 21st. From a ruin, St. Stephen's Church has been raised to a modern building by the devotion and exertions of a young priest, the Rev. Payson Young. A $10,000 edifice, artistic and striking, is the result of a two years' united action between priest and people. This church, situated in the original Military Tract county (Pike Co.), forms another landmark in the Diocese of Quincy. The exterior is of Spanish Mission form. Every window is a memorial to local residents, and the altar, presented by the rector, was manufactured in Quincy. It is considered by Bishop Fawcett one of the finest pieces of church art work in the Diocese.

The memorial windows are in memory of William Arthur Grimshaw, Adeline Geer Bush, Elizabeth Adams, and three are the Atkinson, Boothby, and Campbell memorials. The St. Stephen window in the west, over the Altar, is in memory of Sue White Higbee. The Altar is of oak, hand carved, and was given by Mr. Young and his sisters as a memorial to their mother. The beautiful Altar cloth is the handiwork of Grace Harder. Two golden candle-sticks are the gift of the Rev. E. P. Little, of Hannibal, Mo.

At the dedication service the church was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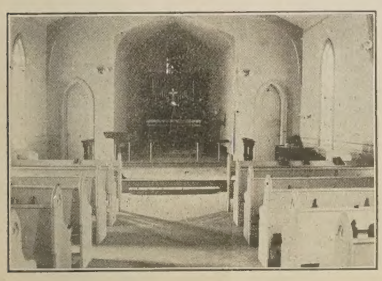
packed to its utmost limit. Dean Moore preached, the Rev. Payson Young was Epistoler, and the Rev. E. P. Little, Gospeler.

The visitors were entertained, and luncheon was served, by the Misses Atkinson, after which a beautiful ring was presented to the architect by St. Stephen's people as a "Token of gratitude."

Evensong, at which the Bishop preached one of his remarkable sermons to a packed church of representative people, concluded an event in the history of the Diocese of Quincy.

THE ACCOMPANYING illustration shows the interior of the new edifice of St. Luke's Church, Wyoming, recently described in these



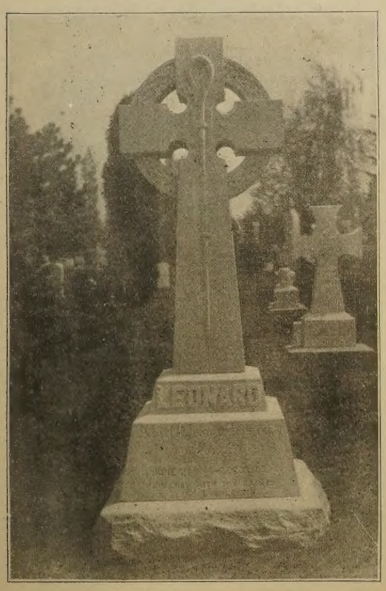
ST. LUKE'S CHURCH, WYOMING, ILL.

columns. The church was designed and executed under the direction of Mr. George Mackay, lay reader.

SALT LAKE.

Memorial to Bishop Leonard—Removal of Mrs. Leonard—Woman's Auxiliary—Notes.

A BEAUTIFUL specimen of revived Celtic art is the massive cross which has just been erected in Mount Olivet Cemetery, Salt Lake City, by his sorrowing family, to mark the earthly resting place of our late beloved Bishop. The cross, as shown in the cut, is of Barre (Vt.) granite, rough-faced, and skil-



BISHOP LEONARD MEMORIAL CROSS.

fully carved in accordance with ancient models. The crozier depends perpendicularly through the center of the sacred monogram. The inscription on the base is as follows:

Abiel Leonard, S.T.D.,
Missionary Bishop of Salt Lake,
CONSECRATED JAN. 25, 1888,
June 26, 1848—Dec. 3, 1903.
"Numbered with Thy Saints
In Glory Everlasting."

THE DEPARTURE, on September 20th, of Mrs. Abiel Leonard and her charming family for Los Angeles, Cal., where they will in future reside, is regarded by a host of friends, both within and without the Church, as a loss which language is powerless to express. It is the breaking of the last link in the chain of sixteen eventful years, during which Bishop Leonard and those nearest to him grew steadily and surely in the affection of all who were honored by their acquaintance.

Before leaving Salt Lake, Mrs. Leonard was presented by her friends and co-workers in the Woman's Auxiliary and guilds of St. Mark's and St. Paul's parishes with a beautiful gold locket, marked with her monogram, and containing a miniature portrait of the Bishop. The presentation was accompanied by a letter couched in simple and loving terms, expressing the esteem and affection in which the recipient is held by the women of the Church.

ST. MATTHEW'S DAY was observed in the District as a day of intercession in behalf of the Woman's Auxiliary. Members of the city parishes and missions assisted at a service in the Cathedral, when the Holy Eucharist was offered with special intention by Dean Eddie as celebrant; the Rev. C. E. Perkins, rector of St. Paul's, serving as deacon. A powerful and interesting address on Woman's Work in the Church was delivered by the Rev. Mr. Perkins.

IT IS GRATIFYING to record that this District has raised nearly a hundred dollars in excess of the amount assessed against it on account of the apportionment fund, notwithstanding the lack of stimulus due to the fact that for the greater part of the year the District has been without a Bishop's oversight. It speaks well for the zeal and energy of the reverend clergy and lay people.

IN CONFORMITY with the wishes of Bishop Leonard, expressed verbally a short time before his death, one thousand selected volumes from his library, comprising valuable works on theological and other subjects, have been presented by Mrs. Leonard to the diocesan library, for the use of clergy and candidates for the ministry in the District of Salt Lake.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Clerical Changes.

THE REV. H. O. JUDD has assumed charge of St. Timothy's Chapel, Columbia. Mr. Judd will still retain the care of the churches at Winnsboro and Ridgeway. The Rev. H. C. Mazyck has been placed by the Bishop in charge of St. Mark's, Chester. The Rev. William H. Bowers, lately assistant at the Church of the Epiphany, Washington, D. C., has accepted the rectorship of St. Paul's Church, Charleston, and entered upon his duties on the Sixteenth Sunday after Trinity. Mr. Bowers is a graduate of Queen's College, Oxford, from which he received the degrees of B.A. and M.A.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Consecration of Bishop Coadjutor—Mt. Pulaski.

IN CASE the confirmation of Father Osborne as Bishop Coadjutor of Springfield is given by both Houses of General Convention in season for the event, it is hoped that his consecration may take place at St. John the Evangelist's, Boston, on Sunday October 23rd.

AFTER one year's labor in the City of Mt. Pulaski, on the Sixteenth Sunday after Trinity, the Rev. W. N. Wyckoff, rector of Trinity Church, Lincoln, had the pleasure of opening the new Church of St. Agnes', which has cost over $2,000. During the week a mission was conducted by the Rev. Messrs.

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Wyckoff and W. D. McLean, rector-elect of St. Paul's, Pekin. The daily Eucharist was well attended, and every evening the church was filled, the following being the subjects treated: "The Church," "The Ministry," "Sacraments," "Baptism," "Confirmation," "Holy Eucharist."

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Retreat at Country Home—The Archbishop in Washington.

The Retreat at the Country Home, mentioned a week or two ago, was most successfully carried out. Twenty churchmen of Washington and its suburbs came out on Monday evening, September 19th, to avail themselves of its privileges. The conductor was the Rev. Father Mayo, of the Order of the Holy Cross, and the introductory address was given that evening. On the three following days, there were early celebrations, prime having been said just before, and the offices were said at the regular hours during the day, each followed by a meditation or instruction. The general subject of the meditations was The Love of God, treated on various aspects. The instructions were upon the Sacraments. The Country Home is an ideal place for such a purpose, perfectly quiet and retired. The large dormitories are divided into compartments by curtains, and with the smaller rooms furnish abundant accommodation, and during the intermissions the grounds afford opportunities for walks and rest in the open air. Sister Emily, whose own home is in Washington, was in charge of the home, and with another of the St. Margaret's Sisters, was unwearied in kind care for the comfort of the guests; and all will have a delightful memory of these days. The Rev. Mr. Bratenahl, rector of St. Alban's, in whose parish the Country Home is located, was most kind and helpful in making arrangements for the Retreat, and was himself present at the concluding service, the celebration of the Holy Communion, on Friday morning. After this service a *Te Deum* was sung as a Thanksgiving for the blessings of the Retreat.

The Archbishop of Canterbury and his party arrived in Washington on Saturday morning, September 24th. The Rev. Dr. Devries, rector of St. Mark's, and Mr. Wm. H. Singleton, representing the Bishop of the Dioces, met the distinguished guests at the station and escorted them to the Bishop's residence. A special service of thanksgiving for the providential escape of the travellers in the accident to the train on the previous day, was held in the Bishop's private chapel. The British Ambassador and Gen Gillespie, Chief of Engineers, called, and conducted the Archbishop to the White House, where he was presented to the President. In the afternoon a reception was given to the Archbishop by the Churchman's League in the Corcoran Gallery of Art, and in the evening he dined at the White House.

On Sunday morning the Primate celebrated the Holy Eucharist in the Bishop's chapel, and preached at the morning service in St. John's Church. At 3:30 p. m. a grand service was held on Mount Saint Alban, the site of the future Cathedral, and was attended by an immense throng of people. The afternoon was fair and warm, and the scene most beautiful and impressive. The great procession of all the vested choirs of the city, accompanied by the full Marine Band, the white-robed priests of the Diocese, with a number from Maryland, the Bishops, and the Archbishop in his scarlet convocation robes, preceded by the chaplain bearing his crozier, proceeded from St. Alban's Church down the green slope and across the ravine to the rising ground where a cross marks the altar of the future Cathedral.

The Archbishop's seat was in the centre and the Bishops of Washington, Albany, Maryland, Georgia, the Philippines, and Cape Palmas, surrounded him. Back of these was the assembly of priests, while the choirs covered the hillside on the right.

The processional hymns were the several parts of "Jerusalem the Golden." A shortened form of Evensong was said; then, after the national hymn, heartily taken up by the people, the sermon was preached by the Bishop of Albany, on the Epistle for the day: "Walk ye worthy of the vocation wherewith ye are called"; the thought being that of the privileges and responsibilities of the Anglican Communion. After the sermon and a hymn, Bishop Satterlee spoke a few words of welcome. The Primate then made a short address, saying in part:

"I give you this salutation with a full heart in the Name of our Master, our Lord Jesus Christ. It is a great honor to be allowed to greet you in His Name at the centre of the life of this great nation, which stands for Freedom. Looking around me, the thought comes, 'Whereunto this may grow?' It is given to the English-speaking people to realize in practice true Liberty, but it must be the liberty wherewith Christ has made us free; not only a heritage but a sacred trust to be used for the Glory of God and the good of men. We want here, in the centre of the country's life, to raise the Banner of the Cross. Christ taught that a man's life consisteth not in the abundance of those things which he possesseth. The surrender of individual rights for His sake is noble. We must be here to work. Christ's ideals can come true; we need that they shall. We, across the sea, join hands with you to make them facts; by the Gospel to make homes happy, to trample down the evil, to know our heritage, to hold a high ideal of worship and work. We are trusted to work for souls for whom Christ died. We have a work to do for the world which we believe no one else can do. Let us go home from this great gathering with a renewed resolve to answer that call more fully and better than ever before."

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

New Organ at Grace Church.

A large pipe organ has just been erected in Grace Church, Kansas City, at a cost of more than $8,000. It was installed at a special service on the evening of the 23rd inst., when the rector, the Rev. Theodore B. Foster, spoke on "The Place and Function of Music in Christian Worshop."

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Death of Rev. C. C. Pearson.

There died suddenly, on September 11th, at Swanton, Md., the Rev. Charles C. Pearson, rector of St. Mark's Church, Berkeley Springs. Mr. Pearson was on a brief visit in Swanton. He is survived by the widow and one child.

[*Continued on page* 752.]

CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

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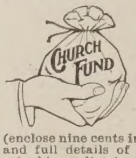

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